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A CHINESE MANUAL

COMPRISING

A CONDENSED GRAMMAR WITH IDIOMATIC PHRASES AND DIALOGUES

BY

SIR ROBERT K. DOUGLAS

KEEPER OF THE DEPARTMENT OF ORIENTAL PRINTED BOOKS AND M.S.S. IN THE BRITISH MUSEUM, AND PROFESSOR OF CHINESE AT KING'S COLLEGE, LONDON.

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PREFACE.

THE appearance of the present work is due to two causes. (1) The increasing demand for practical helps to the study of the Chinese language; and (2) the want in England of such works in a convenient size and at a moderate price.

The annexation of Burma has, by establishing a new point of contact with China, created a necessity for more widely extended knowledge of Chinese among our civilians and soldiers than at present exists. Our frontier is now conterminous with that of China on the south-

west, and the more intimate relations which must necessarily follow with that country make it imperative that we should become acquainted with the language spoken within its borders.

With a few exceptions all the works on Chinese which have appeared have been published in China. There has in consequence been a delay and uncertainty in their reaching this country, as well as a considerable enhance ment of cost. But, besides this, the books themselves are commonly printed in shapes and sizes which make them inconvenient additions to the baggage of travellers and soldiers. In fact these publications—and of this Sir Thomas Wade's invaluable work is an example—have been mainly designed for students permanently resident in China. This disregard of the English market has until lately been justified by the apathy

shown by students in England on the subject of Chinese. Fortunately, however, a brighter day seems to be dawning for the language among us; and it may fairly be hoped that the stigma which has hitherto attached to us as a nation of being the holder of the largest stake in the East, while at the same time we are culpably indifferent to the promotion of Oriental studies, is about to be wiped off.

The dialogues and examples in this Manual have been taken almost entirely from native works intended for the instruction of the Japanese in the language, and are those therefore which in the opinion of Chinese writers are likely to be most useful to students.

Lastly, I would fain deprecate the wrath of critics at the errors which must inevitably occur in a work printed in England in a character

so strange as Chinese. I feel I can with confidence make this appeal to at least all those whose lot it has been to have corrected Oriental proofs for English printers. At the same time my thanks are especially due to Messrs. Austin and Sons, of Hertford, for the care and attention they have bestowed on their part of the task, for the execution of which they alone, in England, with the exception of one other firm and the Clarendon Press, possessed the necessary type.

ROBERT K. DOUGLAS.

King's College, London.
April, 1889.

PREFACE TO THE NEW EDITION.

THE first edition of this Manual having been exhausted, this new issue is published in obedience to the requirements of the public.

Recent events in the Far East have forced on the attention of the people of Great Britain the advantages—both political and commercial—of cultivating a closer connexion than formerly with the 400,000,000 people who speak the Chinese language. Such a connexion is only possible when the peoples of the two nations can interchange ideas through the medium of a common language. The object of the present work is to

advance this most desirable consummation by giving learners an opportunity of acquiring the language, and by smoothing away, so far as is possible, the difficulties which must necessarily attend their studies.

ROBERT K. DOUGLAS.

King's College, London.
May 6, 1904.

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INTRODUCTION.

This Manual, not being intended for any particular class of students, but for all those, civil, military and naval officers, missionaries, and merchants, who may reach the Middle Kingdom either by the seaboard or through Burma, it was obviously appropriate to adopt a pronunciation of the language which should make the learner intelligible to educated men over the greater portion of the Empire. For Consular Students Pekingese has been wisely chosen as the dialect they should learn. Being the dialect of the court, it is generally affected by the higher Mandarins; but among the people it is not heard beyond the neighbourhood of the capital city. For a traveller therefore, who may desire to visit seventeen out of the eighteen provinces of China, Pekingese must necessarily be an imperfect medium of communication. Unfortunately, in China the non-migratory habits of the people, begotten by the difficulties of locomotion, have tended to create and

crystallize numberless local dialects, which make natives, who know no other speech but their own, unintelligible to their countrymen beyond the very confined areas in which their particular patois are spoken. The inconvenience arising from this "bead-roll of unbaptized jargons" to traders, scholars, and others who may from the necessities of their callings or the indulgence of a taste for travel, be impelled to visit cities and towns beyond the limits of their immediate surroundings, has resulted in the adoption by all educated men of whatever calling of the *Kwan hwa* or Mandarin dialect.[1] This speech is spoken through most of the provinces of China, including those in the central, western and south-western portions of the Empire. It is the *Kwan hwa* therefore which has been adopted in the present work.

But so wide is the area over which the *Kwan hwa* is current that distinct differences of pronunciation are observable in it as spoken (1) in Peking and the neighbourhood, (2) in the central and south-western provinces of the Empire, and

[1] Père Couvreur, the learned author of a Dictionary and "Guide de la conversation Français-Anglois-Chinois," published at Hokien Fu, says in his Introduction to the last-named work, "The Mandarin language is the colloquial language, not only of the official and educated classes, but of four-fifths of the people."

(3) in Ssŭch'uen. The further question then arises as to which of these varieties should be followed. But the Ssŭch'uen variety does not materially differ from the speech of the central and south-western provinces, and the issue consequently remains between this, the Mandarin *par excellence* and the Pekingese.

The main characteristics of Pekingese are (1) the softening of the initials *K* and *Ts* into *Ch*, when they are followed by the sounds of *i* or *ü*; and (2) the substitution of the initials *Hs* for *H*, or *S*, when these last are followed by either of the vowel sounds above mentioned. One palpable consequence of these changes is the impoverishment of the dialect, since for example the five syllables pronounced in Mandarin—by the Mandarin here as elsewhere the Mandarin of the central and south-western provinces is meant—*Chi, Ki, Tsi, Hi, Si,* are resolved in Pekingese into *Chi* and *Hsi*; two syllables as against five. And the result is that whereas in Mandarin there are about 532 syllables, in Pekingese there are only 420. Even this first number of syllables is quite small enough when they, plus their tones. have to express the sounds of the 12,000 or 15,000 characters commonly found in the dictionaries, and it is obvious

that the reduction of this number by more than a fifth must still further increase an inconvenience already sufficiently embarrassing.

But apart from this objection to the Peking dialect there remains the question of over what extent of area it is spoken. Sir Thomas Wade, who is the great authority on the court dialect, speaks of it as "the oral language of the metropolitan department." And this is probably a just description of the district in which it is spoken in its purity. Even at T'ientsin, a town only seventy miles from Peking, a change in the direction of the Mandarin is observable in the pronunciation of the people, and as the distance from the capital widens this change becomes more marked. Sir Thomas Wade considers that though this is so, Pekingese is "by degrees invading all the dialects of the Mandarin." But in a Manual of this kind we are called upon rather to consider the existing state of things, than future possibilities. And if we take all the native linguistic works of recognized authority in general use, we find that in one and all the sounds are expressed according to the Mandarin pronunciation. Again, if we turn to the native works published in the various dialectical centres

for teaching the natives the *Kwan hwa*, or if we go for evidence to the bilingual works employed to teach the Japanese, Manchus, Tibetan, and others to speak Chinese, we find the same course pursued. In no case, at least in no well-known work, is the Pekingese pronunciation adopted.

Turning next to European works on Chinese, we may say that, with the exception of those by Sir Thomas Wade, some members of the Consular Service, and some employés of the Imperial Customs, all those purporting to be general works are in the Mandarin and not in Pekingese.

Moreover, Medhurst, Edkins, Legge, Premare, Basile, De Guignes, Gonçalves, the Jesuit authors of Sikawei, the authors of the recent dictionary and dialogue book at Hokien Fu, in the metropolitan province, with many others, all accept the Mandarin as the best standard of the language. In the reports also from the missionaries in the central, western, and south-western provinces it is to be noticed that their transcriptions of Chinese words are entirely free from the characteristics of the Peking speech. And it may be mentioned that out of the thirty or forty members of the Chinese Legation in London, only two speak Pekingese.

For the purposes of a work of this kind, therefore, we have no hesitation in adopting the *Kwan hwa*, representing as it does the language of the educated classes from Kwangsi in the south to the metropolitan province on the north, and from Ganhwei on the east to the borders of Tibet on the west.

Next only in difficulty to the choice of speech was the choice of orthography. No two men hear exactly alike, and when, therefore, it becomes necessary to express in Roman letters the sounds of a non-alphabetical language like Chinese, room is afforded for the widest latitude of individual opinion. For instance, the word 詩 meaning poetry, has been variously transcribed by Morrison, Premare, Gonçalves, the Chinese Repository, Wade, and Edkins, by *She*, *Chi*, *Xe*, *Shi*, *Shĭ*, and *Shĭ*. This is only a specimen of the perplexing variations in spelling which vex the souls of students of the language. In the present work as little as possible will be added to the difficulties which in this respect beset beginners. Wade's orthography may be said to hold the field so far as Pekingese is concerned, and to be the best generally known. It has therefore been adopted and applied to the present pronuncia-

tion, with some slight modifications to be mentioned hereafter. So far as the phonetic values of the vowels are concerned, Wade's system has been followed, even to the *ê*. To the consonants also are given his values, with the exception that, not being able to bring my ears to acquiesce in the substitution of *Hu*, *Ku*, and *Chu*, for the *Hw*, *Kw*, and *Chw* of Morrison, Medhurst, Edkins, Williams, Legge, and a host of other authorities, I have adhered to their spelling.

Vowel Sounds.

a; as *a* in *father*.

ai; our sound *aye*.

ao; the Italian *ao* in Aosta, Aorno, but not unfrequently inclining to *â-oo*.

e; as in *there*.

ei; *ey* in *grey*, *whey*.

ên; the *un* in *fun*, *pun*, etc.

êrh; the *urr*, in *burr*, *purr*.

i; the vowel sound in *ease*, *trees*; in *ih*, *in*, *ing*, shortened as in *chick*, *chin*, *thing*.

ia; each vowel to be pronounced.

ie; each vowel to be pronounced.

iu; each vowel to be pronounced.

o; as in *tone*.
ou; as the *ow* in *low*.
u; the *oo* in *too*.

The Consonantal Sounds.

The consonants *F*, *H*, *K*, *L*, *M*, *N*, *P*, *S*, *Sh*, *Ts*, *W*, and *Y*, are pronounced as in English.

J is the French initial *J*, as in *Jaune*.

Ss in *ssŭ* is a very difficult sound to express; Morrison wrote the syllable *sze*, Williams *sz'*, Edkins *sï*, and Wade *ssŭ*. Similarly

Tzŭ has been variously expressed by the same authorities by *tsze*, *tsz'*, *tsï*, and *tzŭ*.

In transcribing Chinese words I have so far departed from the usual practice as to write them as words and not syllable by syllable. It cannot be too strongly impressed on the student that each character does not necessarily represent a word, and that as a matter of fact there are far more polysyllabic than monosyllabic words in colloquial Chinese. In no other language has the confusion between the written characters and the words been so persistently maintained as in Chinese. It has always been the custom in transcribing Japanese words to

write them as whole words and not as a number of separate syllables. For example, the word 地理 is transcribed from the Japanese as *Chiri*, but when transcribed from the Chinese it is written *Ti li*, for which there is no more justification than there would be for writing its English equivalent Geo graphy. But besides being philologically misleading, the syllabic system of writing is a great stumbling-block in the way of students. Seeing the syllables written as so many words, they pronounce them as so many words, and the result is that, when attempting to speak, they utter a series of jerky monosyllables without the slightest reference to the rhythm of articulate speech. In the present work I have not confined the system to such Chinese expressions as are expressed by one word in English, but have used it in a way which I believe will best assist students to catch the rhythm of the language. For instance, I have written such words as *K'anshutih*, 'a student of books,' thus, rather than *K'an shu tih*. If the student will remember that in all such combinations the emphasis is to be laid on the first syllable, he will find that the system will materially help him to a right pronunciation.

The Tones.

Chinese shares with the Shan, the Annamite, the Kareng, the Kakhyen, the Burmese, the Tibetan and other tongues of South-eastern Asia, the peculiarity of possessing tones. These tones, or differences of pitch of the vocalic sound, as has been pointed out by Prof. Terrien de Lacouperie, are "the compensation required by the natural equilibrium of language for the losses in the phonetic stuff of the words by contraction, ellipsis or otherwise." They vary in number in different parts of the country, from sixteen in some of the southern dialects to four in Pekingese. In Mandarin there are five, which are called by the Chinese (1) *Shang p'ing*, or upper even tone; (2) *Hia p'ing*, or lower even tone; (3) *Shang*, the rising tone; (4) *K'ü*, the departing tone; and (5) *Juh*, the entering tone. (1) The *Shang p'ing* is a high even tone, the syllable being pronounced without either a rise or a fall in the voice. (2) The *Hia p'ing* begins high and rises somewhat abruptly, much as a doubter would ask if shown a curiosity, "Real?" meaning is it real? (3) The *Shang* begins low and rises in a lengthened, drawn-out tone, much as one

would exclaim on hearing a piece of astonishing news "Wha-a-a-t?" (4) The *K'ü* begins low and sinks lower, partaking of a desponding tone, as a ruined gambler, on being asked whether he had lost all, would answer "All." (5) The *Juh* is an abrupt tone, and is fairly represented by the contemptuous exclamation "Pooh," contemptuously uttered. In marking these tones I have adopted Wade's system of numerals for the first four; but as in transcribing the words I have constantly joined several syllables together, I find that confusion would arise if I attempted to add numbers to the parts of a word. I have therefore thought it best to add the numbers to the Chinese characters. It has been unnecessary to mark the fifth or *Juh* tone, since all those syllables transcribed with a final *h* belong to it. These syllables originally ended with either *k*, *t*, or *p*, and their lost finals are now commonly represented by *h*.

It must not be supposed that the tones are fixed quantities. They are on the contrary constantly changing. While at Peking, for example, with that taste for the obliteration of distinctions in sound which is so marked in the people, the fifth or *Juh* tone has become merged in the

second or *Hia p'ing* tone; in the south the numbers have multiplied exceedingly. The five tones of the Mandarin being between the two extremes present more fixity than those either in the northern or the southern dialects. But even these are subject to variation, and not only does the same syllable take different tones as it represents different meanings, but sometimes a syllable changes its tone when used in combination. For instance, *Chi* or colloquially *Chit'ou* means the finger; but when used alone as in the first case, *Chi* is pronounced in the third tone; and when compounded with *t'ou*, in the second. As there is, therefore, a certain amount of uncertainty about the tones, it naturally becomes of the highest importance that the right context in phrases should be carefully observed. In order to be able to do this it is necessary that the syntax of the language should be thoroughly understood, and in this Manual therefore I have endeavoured so to explain the grammar of the language as to enable the student to avoid those pitfalls in speaking, into which he must inevitably fall if he learns the language only by the rule of thumb.

Chinese belongs to the Ugro-Altaic family of

speech, and still possesses the main structural characteristics of the languages belonging to that linguistic division. That is to say, the subject precedes the verb, the adjective precedes the substantive it modifies, and when two substantives come together, the first is in the possessive case. In some other respects it has become corrupted by the contact of the Chinese with the Mōn, Taic, and Indonesian tribes of pre-historic China, and has in consequence undergone syntactical changes, as well as phonetic corruption and decay.

It is now universally admitted that the Chinese immigrated into China from South-Western Asia at an early period, probably about 2300 B.C., and that they brought with them a knowledge of Babylonian culture. Among the arts which they had acquired from the people with whom they had dwelt was that of writing, and the scripts they carried with them into the land of their adoption formed, combined possibly with the rude lines and marks which some of the aborigines used to express their thoughts, the basis of the written characters now in use among them. By the Chinese themselves, however, Ts'ang Hieh, a minister of Hwangti (2697–2597 B.C.), is said to have invented writing. And

it is added that he imitated the coloured writing of the Kwei of Loh, and developed from it his characters. "According to tradition, Ts'ang Hieh was a resident in what is now Honan, and what more natural, therefore, that he should have borrowed the rude attempts at writing carved by the Kwei aborigines on the banks of the Ho and Loh, and moulded them into characters?

The probability is, then, that such was the case, and very possibly Fu-hi's celebrated diagrams may have owed their existence to the same origin. But such characters merely supplemented the writing which the Chinese brought with them into China, and we may dismiss, therefore, as legendary the statement that the writing ever went through the primitive hieroglyphic stage in China. That had long been passed, and had been succeeded by a system of phonetic writing, by which the component parts of the characters were so arranged as to give the sounds of the words, which in those days were as often as not polysyllabic. By degrees, however, as the Chinese colonies advanced further and further into the country, and separated themselves more and more from the head-quarters of the race, dialects sprung up, differing phonetic values were given to the

characters and their component parts, and consequently things were either called by different names in different parts of the country, or the characters representing them were made to undergo modifications as the original pronunciation of their parts changed.

Such was the state of things when Shi Chou, the minister of Süen Wang (B.C. 827–781), attempted to remodel the system of writing, and for this purpose invented the "large seal characters," to which he imparted more pictorial and symbolical features than had existed in the earlier script. The project, however, was only partly successful. The inevitable laws which govern the growth of language were not to be confined within arbitrary limits, and the same process of change which had metamorphosed the Kuwên, or ancient writing, wrought havoc also with the large seal characters.

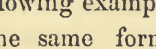
On the establishment of the empire under the Ts'in Dynasty, Li Ssŭ attempted again to introduce a fixed system of writing, and one which should at the same time be less cumbrous than the large seal characters. These new characters, which were known as *Siaochuen*, or "small seal" characters, were less complicated and less

square than the older forms. But as public business and the corresponding necessity for writing increased, the *Siaochuen* was voted too elaborate and a modified form of character called *Lishu* was introduced in its stead. In the *Lishu* a tendency is observable to convert the curves of the *Siaochuen* into angular strokes, and the shapes of some characters, in obedience to the changes which had taken place in their pronunciation, underwent modifications. To the *Lishu* and *Ts'aoshu*, or "running hand," succeeded the *K'ieshu* (in the fourth century) of the present day.

Chinamen are ignorant of the science of philology, and lack that power of critical observation which might enable them to arrive at the true history of their written characters. Their tendency has been, therefore, to deal only with their later forms, and these they have classified and arranged into the six following classes: 1st. *Siang hing*, or hieroglyphics, which are the primitive characters of the language. 2nd. *Chi ssŭ*, or characters intended to represent ideas to the mind by the position of their parts. Thus a character composed of parts representing the sun above a straight line stands for the dawn. 3rd. *Hwei i*,

or signs formed by writing two or more significant characters to suggest a new idea. For instance, the character *Sin* "sincere," is made up of the signs for "a man" and "words," a collocation of ideas which at least speaks well for the theoretical morality of the people. Another character in this class is *Ming* "brightness," which is composed of a combination of the signs for a star and the moon, and is identical with the modern Turkish imperial emblem. Chinese writers say that the smaller character of the two in this compound is that of the sun, but they have forgotten that in the *Kuwên* the characters for sun and star were identical in form; and the fact of its being completely overshadowed by the moon is an argument against its having been originally intended for the greater light. 4th. *Chuen chu*, or characters which, being inverted either in form or sound, assume different meanings. Thus the character which, when read *Loh* means "pleasure," means "music" when pronounced *yoh*. 5th. *Kiatsieh*, or characters having borrowed meanings. As an illustration of this class Chinese writers adduce the character *Shi*, an arrow, which, from the straight course of an arrow, has come to signify "direct," "right," "a word spoken to the point." 6th. *Kie shêng*, or

Phonetic. The adoption of these characters was a cardinal feature in the change effected in the writing by Shi Chou. It is seldom in the history of nations that a writing is found to deteriorate, and nothing proves more conclusively that the Chinese characters were no invention of the people themselves, than the fact that the first time they attempted a modification of them, they took a step backwards. Up to the time of Shi Chou a well-defined and elaborate system of syllabic writing had been in vogue, but in the hands of the Chinese reformer this retrograded in the direction of ideographic writing, and the *Kie shêng* characters were brought into existence. These, speaking generally, consist of two parts—a phonetic element and an ideographic character. To illustrate this system of formation we may take the phonetic 我 *Wo* or *Ngo*, which stands for the first personal pronoun, and which, by combination with twenty-seven ideographic characters, produces as many derivatives having the same phonetic value. In this way — combined with the ideograph 山 (originally) "a mountain," it becomes 峨 *ngo* "a high mountain"; with 女 "a woman" 娥 *ngo* "fair," "beautiful"; with 艸 (originally) "grass," 莪 *ngo* "a certain herb"; with 鳥

"a bird," 鵝 *ngo* "a goose," and so on. From these examples it will be observed that the ideographic characters in combination with their phonetics form an exact parallel with many Egyptian and Assyrian ideophonetics. I was favoured by the late Dr. Birch, of the British Museum, with the following example in Egyptian, showing precisely the same formation in the composition of the characters and in the respective value of their parts, as is seen in the Chinese instance I have just referred to. *Un* means in Egyptian "a hare"; combined with the ideograph it becomes *Un* "to open"; and with this  *Un* "an hour." Speaking of Assyrian hieroglyphics, Sir Henry Rawlinson says, "Certain classes of words have a sign prefixed or suffixed to them, more commonly the former, by which their general character is indicated. The names of gods, of men, of cities, of tribes, of wild animals, of domestic animals, of metals, of months, of the points of the compass, and of dignities are thus accompanied. The sign prefixed or suffixed may have originally represented a word; but, when used in the way here

spoken of, it is believed that it was not sounded, but served simply to indicate to the reader the sort of word which was placed before it."

Marking, then, the forces of the two parts of the *Kie shêng* characters, it is easy to imagine the way in which Shi Chou set to work to modify existing characters, and to invent new ones. We may suppose, for instance, that a tree to which he wished to give a name on paper was known to him colloquially as *Ma*. He would then, in the first place, choose a common phonetic possessing that sound, very possibly the hieroglyphic 馬 *ma* "a horse," and would combine with it the ideographic character 木 *muh*, meaning "wood." The new character would then stand thus 榪, and the reader would at once recognise that it was to be read as *ma*, and the ideographic character prefixed would make him aware that it was either the name of a tree or of something made of wood.

These ideographic signs, with the addition of some few others, have been adopted by lexicographers for the purpose of classifying the characters of the language. Two hundred and fourteen of such signs have been chosen (one or more of which enter into the composition

of every compound Chinese character), under which to arrange the 50,000 characters, more or less, of which the language consists. As the language is without an alphabet, some such system was necessary, and this one probably answers as well as any other. Many of these radicals or determinatives, as they have been variously called, being primitive characters, are hieroglyphics, and they include, as might have been expected, 'the most remarkable objects of nature, such as the sun, moon, a river, a mountain, fire, water, earth, wood, a stone, etc.; the chief parts of the human body, as the head, the heart, the hand, the foot, the eye, the ear, etc.; the principal parts of a house, as the roof, the door, etc.; domestic animals, such as the sheep, the cow, the horse, the dog, etc.; the primary relations of society, as father, mother, son, daughter, etc.; qualities, such as great, small, crooked, high, low, long, etc.; and actions, such as to see, to speak, to walk, to run, to stop, to enter, to follow, etc. They are thus admirably adapted to form generic terms, and this is the part they play in compound characters.' In the dictionaries the characters are arranged under each radical, in order of the number of the strokes of which the

part combined with the radical is composed. For example, under the radical 木 *muh* "wood," the first character is 末, in which only one stroke is added to the radical, and the last is 欝, which consists of twenty-two strokes besides the radical."[1]

[1] China. By the Author.

RADICALS.	SPECIMEN OF OCCURRENCE IN COMPOSITION.
1 STROKE.	
1 一 *Yih* 'One.'	上 *Shang* 'Above.' 下 *Hia* 'Beneath.' 不 *Puh* 'Not.' 世 *Shi* 'An age.'
2 丨[3] *Kun* 'To pass through.'	中 *Chung* 'The middle.'
3 丶[3] *Chu* 'A point.'	丸 *Wan* 'A pill.' 主 *Chu* 'A master.'
4 丿 *P'ieh* 'A left stroke.'	久 *Kiu* 'A long time.' 之 *Chi* 'Of,' 'it,' 'him.'
5 乙 *Yih* 'One,' 'a hook.'	九 *Kiu* 'Nine.' 乾 *Kan* 'Dry.'
6 亅 *Küeh* 'A barb.'	了 *Liao* 'To finish.' 事 *Ssŭ* 'An affair.'
2 STROKES.	
7 二[4] *Érh* 'Two.'	五 *Wu* 'Five.' 些 *Sie* 'Some,' 'a few.'
8 亠[2] *T'ou* 'A cover.'	亢 *Liu* 'To flow. 京 *King* 'A capital.'
9 人[2] (亻) *Jên* 'A man.'	仁 *Jên* 'Benevolence. 今 *Kin* 'Now.'
10 儿[2] *Jên* 'A man.'	元 *Yuen* 'The first,' 'Original.' 先 *Sien* 'Before.'
11 入 *Juh* 'To enter.'	內 *Nei* 'Inside.' 兩 *Liang* 'Two,' 'a tael.'

12 八 *Pah* 'Eight.' 公 *Kung* 'Public,' 'a duke.' 六 *Luh* 'Six.' 兵 *Ping* 'A soldier.'

13 冂[3] *K'iüng* 'A limit.' 囘 or 回 *Hwei* 'To return.' 再 *Tsai* 'Again.'

14 冖 *Mih* 'To cover.' 冠 *Kwan* 'A cap.' 冒 *Sie* 'To write.'

15 冫[1] *Ping* 'Ice.' 冷 *Leng* 'Cold.' 凉 *Liang* 'Cool.' 凍 *Tung* 'To freeze.'

16 几[3] *Ki* 'A bench.' 凡 *Fan* 'All.' 凳 *Têng* 'A stool.'

17 凵[3] *K'an* 'A receptacle.' 凶 *Hiung* 'Cruel.' 出 *Ch'uh* 'To go out.' 函 *Han* 'To enfold,' 'a letter.'

18 刀[1] (刂) *Tao* 'A knife.' 分 *Fên* 'To divide.' 刑 *Hing*, 'Punishment.' 前 *Ts'ien* 'Before.'

19 力 *Lih* 'Strength.' 加 *Kia* 'To add.' 功 *Kung* 'Merit.' 動 *Tung* 'To move.'

20 勹[1] *Pao* 'To wrap."' 勾 *Kou* 'To entice.' 匍 *P'u* 'To crawl.'

21 匕[3] *Pi* 'A ladle.' 北 *Poh* 'The north.' 化 *Hwa* 'To change.'

22 匚[1] *Fang* 'A basket.' 匠 *Tsiang* 'A mechanic.' 匱 *Kwei* 'A case,' 'a closet.'

23 匚[3] *Hi* 'To conceal.' 匹 *P'ih* 'A piece of silk.' 匿 *Nih* 'To hide.'

24 十 *Shih* 'Ten.' 千 *Ts'ien* 'A thousand.' 半 *Pan* 'A half.'

25 卜 *Puh* 'To divine.' 占 *Chen* 'To cast lots.' 卦 *Kwa* 'Divining marks.'

26 卩 (巳) *Tsieh* 'A stamp.' 印 *Yin* 'A seal.' 卷 *Küen* 'A book.'

27 厂[4] *Han* 'A cliff.' 厚 *Hou* 'Thick.' 原 *Yuen*, 'A beginning,' 'originally.'

28 厶[1] *Ssŭ* 'Selfish.' 去 *K'ü* 'To go,' 参 *Ts'an* 'To blend,' 'to mix.'

29 又[1] *Yu* 'A hand,' 'also.' 反 *Fan* 'To return.' 友 *Yu* 'A friend.'

3 STROKES.

30 口[3] *K'ou*, 'A mouth.' 只 *Chih*, 'But,' 'only.' 可 *K'o* 'Can.' 命 *Ming* 'A decree.'

31 口[2] *Wei* 'An enclosure.' 四 *Ssŭ* 'Four.' 園 *Yuen* 'A garden.' 圖 *T'u* 'A map.'

32 土[3] *T'u* 'Earth,' 'land.' 在 *Tsai* 'To be in.' 坐 *Tso* 'To sit.' 地 *Ti* 'The ground.'

33 士[4] *Ssŭ* 'A scholar.' 壬 *Jên* 'Great' 'full.' 壯 *Chwang* 'Stout, 'strong.'

34 夂[3] *Chi* 'To follow.'

35 夊[1] *Ts'ui* 'Walking slow.'
36 夕 *Sih* 'The evening.'
37 大[4] *Ta* 'Great.'
38 女[3] *Nü* 'A woman.'
39 子[3] *Tzŭ* 'A son.'
40 宀[2] *Mien* 'A roof.'

41 寸[4] *Ts'un* 'An inch.'

42 小[3] *Siao* 'Small.'
43 尢[1] (尤 允) *Wang* 'Lame.'

44 尸[1] *Shi* 'A corpse.'
45 屮 *Ch'eh* 'A sprout.'

夅 *Kiang* 'To descend.' 夆 *Fêng* 'To push against.'

夏 *Hia* 'Summer.'
外 *Wai* 'Outside.' 多 *To* 'Many.'
天 *T'ien* 'Heaven,' 奇 *K'i* 'Rare,' 'strange.'
好 *Hao* 'Good.' 婁 *Ts'i* 'A wife.'
字 *Tzŭ* 'A written character.' 學 *Hioh* 'To learn.
安 *Ngan* 'Quiet,' 'peaceful.' 官 *Kwan* 'A mandarin.

寺 *Ssŭ* 'A hall,' 'a Buddhist meeting,' 尋 *Sin* 'To seek.'

少 *Shao* 'A few.' 尚 *Shang* 'Yet.'
就 *Tsiu* 'To go towards.' 尥 *Kie* 'To walk away.' 尩 *Wang* 'Weak.'

尺 *Ch'ih* 'A foot measure.' 居 *Kü* 'To dwell.'
屯 *T'un* 'A village.' 宁 *Nih* 'Rebellion.'

46 山[1] *Shan* 'A hill.'

47 巛[1] (川) *Ch'uen* 'Stream.'

48 工[1] *Kung* 'Labour.'

49 己[3] *Ki* 'Self.'

50 巾[1] *Kin* 'A napkin.'

51 干[1] *Kan* 'To oppose.'

52 幺[1] *Yao* 'Immature.'

53 广[3] *Yen* 'A covering.'

54 廴[3] *Yin* 'To move on.'

55 廾[3] *Kung* 'Hands joined.'

56 弋 *Yih* 'A dart.'

岐 *K'i* 'A headland.' 岡 *Kang* 'A peak.' 岸 *Ngan* 'A shore.'

州 *Chou* 'An island.' 巡 *Siun* 'To go from place to place.'

左 *Tso* 'The left hand.' 差 *Ch'ai* 'To send.'

巴 *Pa* 'An ancient state,' 巷 *Hiang* 'A narrow street.'

布 *Pu* 'Cotton cloth.' 帳 *Chang* 'A curtain.'

平 *P'ing* 'Peace.' 年 *Nien* 'A year.'

幼 *Yu* 'Young.' 幽 *Yu* 'Dark.'

床 *Chwang* 'A bedstead.' 庫 *K'u* 'A store house.'

廷 *T'ing* 'The court of a palace.' 建 *Kien* 'To establish.'

弄 *Lung* 'To play. 弈 *Yih* 'A kind of chess.'

式 *Shih* 'To try.' 弔 *Tung* 'A beam.'

57 弓[1] *Kung* 'A bow.' 引 *Yin* 'To lead.' 弱 *Joh* 'Weak

58 彐[1] (⺕) *K'i* 'A hog's head.' 彖 *Luh* 'To carve.' 彙 *Wei* 'To sort.'

59 彡[1] *San* 'Hairs.' 形 *Hing* 'Form.' 影 *Ying* 'A shadow.'

60 彳 *Ch'ih* 'A step.' 徬 *Fah* 'Buddha.' 徃 *Wang* 'To go towards.'

4 STROKES.

61 心[1] (忄 ⺗) *Sin* 'The heart.' 志 *Chi* 'The will.' 悎 *P'a* 'To fear.' 慕 *Kung* 'To revere.'

62 戈[1] *Kwo* 'A spear.' 成 *Ch'êng* 'To complete.' 我 *Wo* 'I.'

63 戶[4] *Hu* 'A door.' 房 *Fang* 'A house.' 所 *So* 'A place.'

64 手[3] (扌) *Shou* 'The hand.' 拏 *Na* 'To take.' 打 *Ta* 'To strike.'

65 支[1] *Chi* 'A branch.' 歧 *Chi* 'Many.'

66 攴 (攵) *P'uh* 'To rap.' 收 *Shou* 'To receive.' 攷 *K'o* 'To beat.'

67 文[2] *Wên* 'Literature.' 斌 *Pin* 'Neat.' 斑 *Pan* 'Variegated.'

68 斗[3] *Tou* 'A peck.' 料 *Liao* 'To measure.' 斛 *Huh* 'A bushel.'

69 斤[1] *Kin* 'A hatchet.' 斧 *Fu* 'An axe.' 新 *Sin* 'New.'

70 方[1] *Fang* 'Square.' 旗 *K'i* 'A flag.' 旁 *P'ang* 'The side.'

71 无[2] (旡) *Wu* 'Without.'
72 日 *Jih* 'Sun,' 'Day.'
73 曰 *Yueh* 'To speak.'
74 月 *Yueh* 'The moon.'
75 木 *Muh* 'Wood.'
76 欠[4] *K'ien* 'To owe.'
77 止[3] *Chi* 'To stop.'
78 歹[3] (歺) *Tai* 'Wicked.'
79 殳[1] *Shu* 'To kill.'
80 毋[2] *Wu* 'To deny.'
81 比[3] *Pi* 'To compare.'
82 毛[2] *Mao* 'Hair.'
83 氏[4] *Shi* 'A surname.'
84 气[4] *K'i* 'Breath.'
85 水[3] (氵) *Shui* 'Water.'
86 火[3] (灬) *Hwo* 'Fire.'

既 *Ki* 'To finish,' 'Already.'
旦 *Tan* 'The dawn.' 時 *Shi* 'A time.'
書 *Shu* 'A book.' 曾 *Ts'êng* 'Already past.'
有 *Yu* 'To have.' 朝 *Chao* 'The morning.'
東 *Tung* 'The east.' 柳 *Liu* 'A willow-tree.'
次 *Tz'ŭ* 'Next.' 欲 *Yuh* 'To long for.'
正 *Chêng* 'Correct.' 歸 *Kwei* 'To return.'
死 *Ssŭ* 'To die.' 殊 *Shu* 'To kill.'
殺 *Shah* 'To kill.' 殿 *Tien* 'A palace.'
每 *Mei* 'Each.' 毒 *Tuh* 'Poison.'
毘 *P'i* 'Contiguous.' 毖 *Pi* 'Laborious.'
毡 *Chen* 'Felt.' 毫 *Hao* 'Long soft hair.'
氐 *Ti* 'A foundation.' 民 *Min* 'The people'
氛 *Fên* 'Vapour.' 氣 *K'i* 'Breath.'
永 *Yung* 'Eternal.' 沈 *Sh'ên* 'Deep.'
灶 *Tsao* 'A furnace.' 熱 *Jê* 'Hot.'

87 爪[3] (爫) *Chao* 'Claws.'

88 父[4] *Fu* 'Father.'
89 爻[2] *Yao* 'Blending.'
90 爿[2] *Chw'ang* 'A frame.'
91 片[4] *P'ien* 'A splinter.'
92 牙[2] *Ya* 'A tooth.'
93 牛[2] *Niu* 'Cattle.'

94 犬[3] (犭) *K'üen* 'A dog.'

5 STROKES.

95 玄[2] *Hüen* 'Sombre.'
96 玉 (王) *Yuh*, 'A gem.'
97 瓜[1] *Kwa* 'A melon.'
98 瓦[3] *Wa* 'A tile.'
99 甘[1] *Kan* 'Sweet.'

爭 *Chêng* 'To wrangle.' 爲 *Wei* 'To do,' 'because.'

爹 *Tie* 'A father.' 爺 *Ye* 'A father.'

爽 *Shwang* 'Cheerful.' 爾 *Érh* 'Thou.'

牀 *Chw'ang* 'A bedstead.' 牆 *Ts'iang* 'A wall.'

版 *Pan* 'A register.' 牌 *P'ai* 'A shield.'

掌 *Ch'êng* 'A prop.'

牝 *P'in* 'The female of beasts.' 牢 *Lao* 'A prison.'

狀 *Chwang* 'Form.' 狐 *Hu* 'A fox.'

玅 *Miao* 'Excellent.' 率 *Shwai* 'To lead.'

珍 *Chên* 'Precious.' 瑩 *Yung* 'Lustre of gems.'

爬 *P'ao* 'A gourd.' 瓣 *Pan* 'A slice of a melon.'

瓶 *P'ing* 'A vase.' 瓷 *Tz'ŭ* 'Crockery.'

甚 *Shên* 'Very.' 甜 *T'ien* 'Savoury.'

100 生[1] *Shêng* 'To produce,' 'Life.' 甥 *Shêng* 'Relatives of other surnames.' 產 *Ch'an* 'To produce.'

101 用[4] *Yung* 'To use.'

102 田[2] *T'ien* 'A field.' 甫 *Fu* 'To begin,' 'the first.' 甯 *Ning* 'A surname.'

103 疋 *P'ih* 'A roll of cloth. 男 *Nan* 'A man.' 畝 *Mou* 'An acre.'

104 疒 *Nih* 'Disease.' 疏 *Shu* 'Open.' 疑 *I* 'A doubt.'

105 癶 *Poh* 'Back to back.' 病 *Ping* 'A disease.' 癱 *T'an* 'Paralysis.'

106 白 *Poh* 'White.' 登 *Têng* 'To ascend.' 發 *Fah* 'To send forth.'

107 皮[2] *P'i* 'A skin.' 百 *Poh* 'A hundred.' 皇 *Hwang* 'Imperial.'

108 皿[3] *Ming* 'Dish.' 皸 *P'i* 'A crack in wood.'

109 目 (罒) *Muh* 'The eye.' 盅 *Chung* 'A cup.' 盤 *P'an* 'A dish.'

110 矛[2] *Mou* 'A lance.' 看 *K'an* 'To look at.'

矜 *King* 'The handle of a spear.' 矛 *Yuh* 'To bore through with an awl.'

111 矢[3] *Shi* 'A dart.' 知 *Chi* 'To know.' 矣 *I* 'A final particle.'

112 石 *Shih* 'A stone.' 砍 *K'an* 'To cut.' 磐 *P'an* 'A large rock.'

113 示[4] (礻) *Shi* 'An omen.' 社 *She* 'The tutelary gods.' 祭 *Tsi* 'To sacrifice.'

114 内[3] *Jou* 'A footprint.' 禺 *Yü* 'A quadrumanous animal.' 禽 *K'in* 'Birds.'

115 禾[2] *Ho* 'Grain.' 私 *Ssŭ* 'Private.' 稟 *Lin* 'To provide for.'

116 穴 *Hüeh* 'A cave.' 空 *K'ung* 'Empty.' 窮 *K'iung* 'Poor.'

117 立 *Lih* 'To set up.' 奇 *K'i* 'Strange.' 站 *Chan* 'To stand.'

6 STROKES.

118 竹 (⺮) *Chuh* 'Bamboo.' 符 *Fu* 'A charm.' 管 *Kwan* 'To rule.'

119 米[3] *Mi* 'Rice.' 粉 *Fên* 'Meal.' 粟 *Suh* 'Rice in the husk.'

120 糸 *Mih* 'Silk.' 紅 *Hung* 'Red.' 緊 *Kin* 'Urgent.'

121 缶[3] *Fou* 'Crockery.' 缸 *Kang* 'A jar.' 窯 *Yao* 'A race.'

122 网[3] (罒 冗) *Wang* 'A net.' 罪 *Tsui* 'Sin.' 罔 *Wang* 'A net.'

123 羊[2] *Yang* 'A sheep.' 美 *Mei* 'Beautiful.' 羣 *Kiun* 'A flock.

124 羽[3] *Yü* 'Wings.' 翅 *Ch'i* 'A wing.' 翁 *Ung* 'An old man.

125 老[3] *Lao* 'Old.' 考 *Kao* 'To examine.' 者 *Che* 'This.'

126 而[2] *Êrh* 'And,' 'still.' 耐 *Nai* 'Patient.' 耍 *Shwa* 'To amuse oneself.'

127 耒[3] *Lei* 'A plough.' 耕 *Kêng* 'To cultivate the ground.' 耙 *Pa* 'A harrow.'

128 耳[3] *Êrh* 'The ear.'

129 聿 *Yuh* 'A pencil.'

130 肉 (月) *Juh* 'Meat.'

131 臣[2] *Ch'ên* 'A statesman.'

132 自[4] *Tz'ŭ* 'Self,' 'from.'

133 至[4] *Chi* 'To reach.'

134 臼[4] *Kiu* 'A mortar.'

135 舌 *Sheh* 'The tongue.'

136 舛[3] *Chu'en* 'Opposing.'

137 舟[1] *Chou* 'A ship.'

138 艮[4] *Kên* 'Perverse.'

139 色 *Seh* 'Colour.'

140 艸[3] (艹) *Ts'ao* 'Herbs.'

恥 *Ch'i* 'Shame.' 聖 *Shêng* 'Holy.' 聞 *Wên* 'To hear.'

肆 *Ssŭ* 'Reckless.' 肇 *Chao* 'To begin.'

臑 *Nu* 'Granulations.' 肯 *K'êng* 'To be willing'

臥 *Wo* 'To rest.' 臧 *Tsang* 'Good.'

臭 *Ch'ou* 'A bad odour.' 臯 *Kao* 'High,' 'eminent.'

致 *Chi* 'To go.' 臺 *T'ai* 'A terrace.'

與 *Yü* 'With.' 舊 *Kiu* 'Old.'

舍 *She* 'A cottage.' 舖 *P'u* 'A shop.'

舞 *Wu* 'To dance.'

船 *Ch'uen* 'A ship.' 舥 *P'a* 'A floating bridge.'

艮 *Liang* 'Good.' 艱 *Kan* 'Toilsome.'

艷 *Fuh* 'Angry countenance.' 艷 *Yen* 'Beautiful.'

芳 *Fang* 'Fragrant.' 茶 *Ch'a* 'Tea.'

141 虎[1] *Hu* 'A tiger.' 虎 *Nioh* 'Tyrannical.' 處 *Ch'u* 'To dwell.'
142 虫[2] *Ch'ung* 'Insects.' 虹 *Hung* 'A rainbow.' 蛋 *Tan* 'An egg.'
143 血 *Hüeh* 'Blood.' 衇 *Meh* 'The pulse.' 衆 *Chung* 'Many,' 'all.'
144 行[2] *Hing* 'To walk.' 街 *Kie* 'A street.' 衛 *Wei* 'To guard.'
145 衣[1] (衤) *I* 'Clothes.' 表 *Piao* 'The upper garment.' 衿 *Kin* 'A single garment.'
146 襾[1] *Hia, Si* 'Cover' 'the west.' 要 *Yao* 'To want.' 覆 *Fuh* 'To and fro.'

7 STROKES.

147 見[4] *Kien* 'To see.' 規 *Kwei* 'A pair of compasses.' 覓 *Mih* 'To seek.'
148 角 *Kioh* 'A horn.' 觜 *Tzŭ* 'The 21st Zodiacal constellation.' 解 *Kie* 'To explain.'
149 言[2] *Yen* 'Words.' 訓 *Hiun* 'To teach.' 警 *King* 'To warn.'
150 谷 *Kuh* 'A valley.' 豁 *Hwoh* 'An open valley.' 豁 *K'i* 'A gorge.'
151 豆[4] *Tou* 'Pulse.' 豈 *K'i* 'How.' 豌 *K'i* 'Stalk of beans.'
152 豕[3] *Shi* 'Swine.' 豚 *T'un* 'A sucking pig.' 象 *Siang* 'An elephant.'
153 豸[4] *Chai* 'Reptiles.' 豹 *Pao* 'A panther.'

154 貝[4] *Pei* 'Precious.' 貢 *Kung* 'Tribute.' 賤 *Tsien* 'Cheap.'
155 赤 *Ch'ih* 'Flesh colour.' 赦 *She* 'To pardon.'
156 走[3] *Tsou* 'To walk.' 趕 *Kan* 'To pursue.'
157 足 *Ts'uh* 'A foot.' 路 *Lu* 'A road.' 蹇 *Kien* 'Lame.'
158 身[1] *Shên* 'A body.' 躬 *Kung* 'The body.' 匿 *Ni* 'To secrete.'
159 車[1] *Ch'e* 'A cart.' 軍 *Kiun* 'An army.' 輕 *King* 'Light.'
160 辛[1] *Sin* 'Distressing.' 辟 *P'i* 'A prince.' 辯 *Pien* 'To dispute.'
161 辰[2] *Ch'ên* 'Time.' 辱 *Juh* 'To insult.' 農 *Nung* 'To cultivate the ground.'
162 辵[4] (辶) *Ch'o* 'Going.' 巡 *Siun* 'To go about from place to place.'
163 邑 (阝) *Yih* 'A region.' 邕 *Yung* 'Well protected.' 邦 *Pang* 'A country.'
164 酉[3] *Yu* 'New wine.' 醫 *I* 'To cure.' 酒 *Tsiu* 'Wine.'
165 釆[4] *Pien* 'To separate.' 釋 *Shih* 'To unloose.'
166 里[3] *Li* 'A mile.' 重 *Chung* 'Heavy.' 野 *Ye* 'A wild district.'

8 STROKES.

167 金[1] *Kin* 'Metal,' 'gold.' 針 *Chên* 'A needle.' 釜 *Fu* 'An axe.

168 長[2] (長) *Ch'ang* 'Long.'
169 門[2] *Mên* 'A door.'
170 阜[4] (阝) *Fu* 'A mount.'
171 隶[4] *Tai* 'To reach to.'
172 隹[1] *Chui* 'Small birds.'

173 雨[3] *Yü* 'Rain.'
174 青[1] *Ts'ing* 'Azure.'
175 非[1] *Fei* 'Not,' 'a fault.'

9 STROKES.

176 面[4] *Mien* 'The face.'
177 革 *Koh* 'Raw hides.'
178 韋[2] *Wei* 'Leather.'
179 韭[3] *Kiu* 'Leeks.'
180 音[1] *Yin* 'Sound.'

鬃 *Liao* 'Tall.'
開 *K'ai* 'To open.'
防 *Fang* 'To ward off.'
肆 *Ssü* 'Reckless.'
隻 *Chih* 'A bird.' 雅 *Ya* 'Refined,' 'One of a sort.'
雪 *Sueh* 'Snow.'
靖 *Tsing* 'Peaceful.' 靜 *Tsing* 'Quiet.'
咇 *P'ai* 'The noise of clearing the throat.' 靠 *K'ao* 'To lean against.'

靦 *T'ien* 'To show one's face.'
靴 *Hüeh* 'A boot.'
靬 *Kiah* 'A leather kneepad.' 韙 *Wei* 'Right.'
韱 *Sien* 'Wild onions.'
韻 *Yun* 'A rhyme.' 響 *Hiang* 'A noise.'

181 頁 *Hieh* 'The head,' 'a page.' 頂 *Ting* 'The top or peak.'

182 風[1] *Fĕng* 'The wind.' 颳 *Kwah* 'A gust of wind.'

183 飛[1] *Fei* 'To fly.' 翥 *Chu* 'To fly upward.'

184 食 *Shih* 'To eat.' 飯 *Fan* 'Food.' 養 *Yang* 'To nourish.'

185 首[3] *Shou* 'The head. 顴 *Kw'ei* 'The cheek-bones.'

186 香[1] *Hiang* 'Incense.' 馥 *Fah* 'A fragrant smell.' 馨 *Hing* 'Sweet incense.'

10 STROKES.

187 馬[3] *Ma* 'A horse.' 馴 *Siun* 'A docile horse.' 駕 *Kia* 'A horse in harness.'

188 骨 *Kuh* 'A bone.' 體 *T'i* 'The body.'

189 高[1] *Kao* 'High.' 高[illegible] *Sao* 'High.'

190 髟[1] *Piao* 'Hair.' 髮 *Fah* 'The hair of the head.'

191 鬥[1] *Tou* 'To quarrel.' 鬧 *Nao* 'Noise.'

192 鬯[4] *Ch'ang* 'Fragrant herbs.'

193 鬲 *Lih* 'A tripod.' 鬻 *Yuh* 'To sell.'

194 鬼[3] *Kwei* 'A ghost.' 魂 *Hun* 'A ghost.' 魁 *Kw'ei* 'The chief.'

11 STROKES.

195 魚[2] *Yü* 'A fish.' 魯 *Lu* 'Stupid.' 鮮 *Sien* 'Few,' 'rare.'

196 鳥[3] *Niao* 'A bird.' 鳳 *Fêng* 'The male phœnix.' 鴨 *Yah* 'A duck.'

197 鹵[3] *Lu* 'Salt land.' 鹼 *Kien* 'Soap.' 鹽 *Yen* 'Salt.'

198 鹿 *Luh* 'A deer.' 麋 *Mi* 'A kind of deer.' 麟 *Lin* 'The female unicorn.'

199 麥 *Meh* 'Wheat.' 麵 *Mien* 'Wheaten flour.'

200 麻[2] *Ma* 'Flax.' 麼 *Mo* 'Small,' 'a sort.'

12 STROKES.

201 黃[2] *Hwang* 'Yellow.' 黌 *T'ou* 'Yellow.' 黌 *Hung* 'A college.'

202 黍[3] *Shu* 'Millet.' 黎 *Li* 'Black.'

203 黑 *Hoh* 'Black.' 黔 *K'ien* 'Black.' 黨 *Tang* 'A village.'

204 黹[4] *Chi* 'Embroidery.' 黻 *Fuh* 'Embroidered.'

13 STROKES.

205 黽[2] *Min* 'Frogs.' 黿 *Wa* 'A frog.'
206 鼎[3] *Ting* 'A tripod.' 鼐 *Nai* 'An iron tripod.'
207 鼓[3] *Ku* 'A drum.' 鼓 *Fu* 'The noisy clamour of an army.'
208 鼠[3] *Shu* 'A mouse,' 'a rat.' 鮹 *Choh* 'A kind of large rat.'

14 STROKES.

209 鼻[2] *Pi* 'The nose.' 齁 *K'iao* 'A turned-up nose.'
210 齊[2] *Ts'i* 'Even,' 'correct.' 齋 *Chai* 'A study.'

15 STROKES.

211 齒[3] *Ch'i* 'Teeth.' 齡 *Ling* 'The front teeth.'

16 STROKES.

212 龍[1] *Lung* 'A dragon.' 龕 *K'an* 'To receive.'
213 龜[1] *Kwei* 'A tortoise.' 龜 *Tsiao* 'To scorch a tortoise's shell.'

17 STROKES.

214 龠 *Yoh* 'A musical reed.' 龡 *Ch'ui* 'To blow.'

There is no definite article in Chinese; but, as in all other languages, the indefinite article is, when necessary, expressed by the first numeral 一 *yi* 'one,' with, in the case of persons or things, a numerative noun (see p. 64) interposed between it and the substantive, as for example 一 個[1] 人[2] *yi ko jên* 'a man,' 一 隻[1] 船[2] *yi chih ch'uen* 'a ship.'

Noun Substantive.

The noun substantive in Chinese has no gender number, nor declension. Like the Manchu, Mongolian, Turkish, and Finnish families of speech, not only are all things which are destitute of reason and life denoted by neuter nouns, but no nouns whatever, not even nouns which denote human beings, are regarded in themselves as being masculine or feminine. All nouns as such are neuter, or rather are destitute of gender. But in every language there are certain words the genders of which must necessarily be distinguished, and to such the Chinese prefix words denoting sex. Thus a man is spoken of as 男[2] 人[2] *nanjên* 'a male of the human species,' and a woman as 女[3] 人[2] *nüjên* 'a female of the human

species,' and in the same way a son is 男[2] 兒[2] *nanêrh* 'a man child,' and a daughter is 女[3] 兒[2] *nüêrh* 'a woman child.'

In the case of animals other words are used. 公[1] *kung* 'noble,' 'superior,' is employed to denote the male of animals in general, and 母[3] *mu* 'mother' (anciently written 毋 to represent the female bosom) to indicate the female. Thus 公[1] 獅[1] *kungssŭ* is 'a lion,' and 母[3] 獅[1] *mussŭ* 'a lioness.' But more particularly, quadrupeds are divided into 牡[2] *mou* 'male,' and 牝[2] *p'in* 'female,' as *mouma* 'a stallion,' and *p'inma* 'a mare.' To horses also are especially allocated the distinguishing words 騸[3] *shan* 'male,' and 騍[3] *k'o* 'female,' in the same way that 豕宗[1] *tsung* and 豚[2] *t'un* are applied to pigs only, thus 豕宗[1] 猪[1] *tsungchu* is 'a boar,' and 豚[2] 猪[1] *t'unchu* 'a sow.'

For birds other words are considered more appropriate. Thus the male is described as 雄[1] *hiung* 'martial,' or 'brave,' and the female as 雌[1] *tzŭ* 'weak' or 'inferior,' as 雄[1] 鵝[2] *hiung ngo* 'a gander,' and *tzŭ ngo*, 'a goose.'

As regards number Chinese is left in an even more indefinite condition. As a rule the context determines whether a noun is in the singular or

plural. Often this is shown by the presence of a numeral, as in the phrase 五[3] 龍[1] *wu lung* 'five dragons.' Here the word *wu* 'five,' indicates that *lung* is in the plural. Another way of pluralising a noun is by the addition of the adjectival pronouns, 衆[4] *chung* 'many,' 都[1] *tu* 'all,' 皆[1] *kie* 'all,' 全[2] *ts'uen* 'all,' 幾[1] 個[4] *kiko* 'several,' and 多[1] *to* 'many.' Examples: 衆[4] 人[2] 害[4] 怕[4] *chung jên hai p'a* 'all the men were afraid;' 都[1] 是[4] 好[3] 朋[2] 友[3] *tu shi hao p'engyu* 'all are good friends;' 人 皆[1] 憎[1] 惡[4] 他[1] *jên kie tsêngwu t'a* 'the men all hate him;' 一 家[1] 全[2] 死[3] 了[3] *yi kia ts'uen ssŭ liao* 'the whole family died;' 外[4] 頭[2] 有[3] 幾[1] 個[4] 人[2] 來[2] 了[3] *wait'ou yu kiko jên lailiao* 'several men have come outside;' 這[4] 裡[3] 經[1] 紀[3] 人[2] 多[1] *cheli kingki jên to* 'here brokers are numerous.'

The suffix 等[3] *têng* 'a class,' 'order,' is sometimes added as a sign of the plural, as in the phrase 你[3] 等[3] 各 守[3] 本[3] 分[1] *nitêng koh shou pên fên* 'let each of you attend to his own business.' It will be seen that the use of this suffix is distinct from that of the adjectival pronouns given above, and that it forms with the substantive preceding it a compound, such as animal-class for animals, man-class for men, etc.

The absence of the plural sign is common in the Scythian group of languages, but varies in its application. In Manchu, for example, the sign is attached to all animated beings, and in oriental Turkish to personal pronouns only. In this respect Chinese approaches the usage of Oriental Turkish, though the sign of plurality is occasionally used with words indicating human beings. In such cases the sign employed is 們[2] *mên*, which has now no separate meaning. Thus 我[3] 們[2] *womên* is 'we,' 你[3] 們[2] *nimên* 'you' in the plural, 他[1] 們[2] *t'amên* 'they.' It is, however, also used in such cases as 老[3] 爺[2] 們[2] *laoyemên* 'gentlemen,' 太[4] 太[4] 們[2] *t'ait'aimên* 'old ladies,' etc. Another mode of expressing the plural is by repeating the substantive, as in Turkish; for instance, 人[2] 人[2] *jên jên* 'all the men,' 船[2] 船[2]* *ch'uen ch'uen* 'all the ships,' etc.

As has already been said the substantive in Chinese is uninflected, the case-relations being expressed by position or by means of prepositions, post-positions, or auxiliary words, after the manner common to the Scythian languages.

* In this character some of the earlier Jesuit missionaries thought they discerned a reference to Noah's ark, since it is made up of 舟 = a boat, 八 = eight, and 口 = mouths.

Unlike the case-endings of the Aryan tongue, the case-particles in Chinese have as a rule preserved their separate existences. We may recognise in Chinese nine cases thus indicated, namely, the nominative, accusative, possessive, instrumental, dative, conjunctive, vocative, locative, and ablative. The first three cases, viz. the nominative, accusative, and vocative, are represented by the substantive without either prefix or affix, and depend for recognition on the position it holds in the sentence.

The possessive case is indicated either by position or by the use of the suffix 的 *tih*, which is the same word as the classical suffix 之[1] *chi*, anciently pronounced *tih*. First, as to position; when two substantives come together, the first is in the possessive case, for instance,* 山[1] 頂[3] *shan ting* 'the top of the mountain,' 馬[3] 腿[3] *ma t'ui* 'the leg of the horse,' 魚[2] 尾[3] *yü wei* 'the tail of the fish,' etc.

When, however, it is necessary to express the relation of one noun to another by a particle, 的 *tih* is used, as in the phrases 人[2] 的 性[4] *jéntih sing* 'man's nature,' 外[4] 國 的 人[2] *wai-*

* Originally written ⚏⚏

kwohtih jên 'a man of a foreign country,' 中[1] 國 的 人[2] *chungkwohtih jên* 'a Chinaman.' When suffixed to a personal pronoun, whether in the singular or plural, *tih* converts it into a possessive pronoun, as 我[3] 的 *wotih*, 'my,' 你[3] 的 *nitih* 'thine,' 他[1] 的 *t'atih* 'his,' in the plural 我[3] 們[2] 的 *womêntih*, 'our,' *nimêntih*, 'your,' and *t'amêntih* 'their.' Assuming that *tih* is the modern phonetic representative of 之 *chi*, which was originally a demonstrative pronoun, these compounds would be formed of the personal and the demonstrative pronouns, or I + that, thou + that, etc., or, 'my,' 'thine.'

Tih also plays the part of an adjectival formation when added to certain substantives, and in such relation is the equivalent of the English *en* in such words as golden, wooden, etc. For instance, 金[1] *kin* is gold, and *kintih* is golden, 木 *muh* is wood, and *muhtih* is wooden, 羊[2] 毛[2] *yangmao* is 'wool,' and *yangmaotih* is 'woollen.' Very commonly, however, the *tih* is omitted, and such a phrase as 金[1] 的 像[4] *kintih siang* 'a golden image,' is as often as not expressed by *kin siang*.

Tih is sometimes also added to adjectives when they have a relative or predicative force. For

instance 要[3] 緊[3] 的 *yaou kintih* 'that which is important,' 這[4] 個[4] 糖[2] 是[4] 粗[1] 的 *cheko t'ang shi ts'utih* 'this sugar is coarse.' As also when followed by a substantive in such phrases as 那[4] 個[4] 是[4] 一個[4] 頂[3] 好[3] 的 東[1] 西[1] *nako shi yihko ting haotih tungsi* 'that is a very good thing.'

When following a verb, it serves the purpose of a relative, as, 說 的 *shwohtih* 'that which was said,' 賣[4] 的 *maitih* 'that which was sold.' So also when an object intervening between the verb and *tih*, a person is suggested as the subject, it answers to the relative 'he who,' as 買[3] 馬[3] 的 *mai ma tih* 'he who buys horses,' or 'the buyer of horses,' or again 寫[3] 字[4] 的 *sie tzŭtih* 'he who writes characters,' or 'the writer of characters.' When the subject is expressed, as in the phrase 他[1] 買[3] 的 *t'a maitih* 'that which he buys,' it again answers to the relative 'that which.'

The instrumental case is expressed by the use of verbal participles, the verbs commonly used in the colloquial being 拏[2] *na* 把[3] *pa* 將[1] *tsiang* all meaning 'to take,' and 用[4] *yung* 'to use.' For example 他[1] 拏[2] 棍[4] 子[3] 打[3] 了[3] 他[1] *t'a na kwên —tzŭ taliao t'a* 'he struck him with a stick,' *lit.* 'he taking a stick struck him;' 把[3] 手[3] 撥 開[1] *pa shou pohk'ai* 'with the hand push it aside;'

他[1] 將[1] 一 根[1] 槍[1] 殺 死[3] 了[3] 他[1] *t'a tsiang yikên ts'iang shah ssŭliao t'a* 'he killed him with a spear,' *lit.* 'he taking a spear killed him;' 我[3] 用[4] 筆 畫[4] 山[1] 水[3] *wo yung pih hwa shan-shui,* 'I draw landscapes (*lit.* mountains and water) with a pencil.'

The dative is commonly expressed, when necessary, by the particles 對[4] *tui* 向[4] *hiang* 於[1] *yü* 替[4] *t'i* and 給[3] *kei,* as in the phrases 他[1] 對[4] 我[3] 說 了[3] *t'a tui wo shwohliao* 'he said to me;' 船[2] 向[4] 北 去[4] 了[3] *ch'uen hiang poh k'üliao* 'the ship went to the north;' 夏[4] 天[1] 往[3] 於[1] 山[1] *hiat'ien wang yü shan* 'in the summer (I) go to the mountains;' 你[3] 替[4] 我[3] 請[3] 他[1] 們[2] 來[2] *ni t'i wo ts'ing t'amên lai* 'invite them to come for me;' 你[3] 給[3] 他[1] 買[3] 一 匹 馬[3] *ni kei t'a mai yih p'i ma* 'do you buy a horse for him.'

In the case of the dative of giving particles are not used, the sense of the English 'to' being inherent in the verb, as in such phrases as 我[3] 給[3] 女[3] 人[2] 一 杯[1] 酒[3] *wo kei nüjên yih pei tsiu* 'I gave a glass of wine to the woman.' 那[3] 個[4] 人[2] 給[3] 他[1] 的 朋[2] 友[3] 一 塊[4] 洋[2] 錢[2] *na ko jên kei t'atih pêngyu yih kw'ai yang ts'ien* 'that man gave a dollar to his friend.'

The conjunctive case, which has the force of the preposition 'with,' is expressed by preposing the particles 與[3] *Yü*, 同[2] *t'ung*, 和[2] *hwo*, etc., e.g. 不 可[3] 與[3] 他[1] 相[1] 交[1] *puh k'o yü t'a siang kiao* '(you) must not hold intercourse with him;' 我[3] 同[2] 你[3] 去[4] 頑[2] *wo t'ung ni k'ü wan* 'I will go to play with you;' 我[3] 和[2] 你[3] 有[3] 事[4] *wo hwo ni yu ssŭ* 'I have business with you.'

The vocative is sometimes formed by suffixing the exclamation 阿[1] *a* to the name of the person addressed, as 張[1] 阿[1] *Chang a*, '*Chang!*' but more frequently no case sign is used to express this case.

The locative case is commonly expressed either by prefixing the preposition 在[4] *tsai* 'at' or 'in,' or by suffixing the words 裡[3] *li*, 內[4] *nei*, 中[1] *chung*, 間[1] *kien*, all meaning 'within,' 外[4] *wai* or 外[4] 頭[2] *waitou*, 'outside,' 裡[3] *li*, or 裡[3] 頭[2] *lit'ou* 'inside,' 上[4] *shang* 'above,' 下[4] *hia* 'below,' 前[2] *ts'ien* or 前[2] 頭[2] *ts'ientou* 'before,' 'in front of,' 後[4] *hou* or *houtou* 'behind.' Examples:

你[3] 在[4] 那[3] 裡[3] 住[4] *Ni tsai nali chu* 'In what place do you live?'

我[3] 在[4] 天[1] 津[1] 住[4] *Wo ts'ai T'ientsin chu* 'I live at T'ientsin.'

今[1] 日 不 在[4] 家[1] *Kinjih puh tsai kia* '(He) is not at home to-day.'

我[3] 到[4] 你[3] 家[1] 裡[3] 去[4] *Wo tao ni kiali k'ü* 'I am going to your house.'

夜[4] 裡[3] 也[3] 看[1] 書[1] *Yeli ye k'an shu* 'In the night he also reads.'

屋 裡[3] 傢[1] 伙[3] 都[1] 壞[4] 了[3] *Wuli kiahwo tu hwailiao* 'The furniture in the room was all destroyed.'

城[2] 裡[3] 頭[2] 沒[2] 有[3] 住[4] 房[2] *Ch'êng'li'ou mei yu chufang* 'In the city there are no dwellings.'

四[4] 方[1] 內[4] 人[2] 都[1] 是[4] 一 家[1] *Ssüfangnei jen tu shi yihkia* 'Within the four quarters (of heaven) men are all one family.'

水[3] 內[4] 有[3] 大[4] 魚[2] *Shuinei yu ta yü* 'In the water there are large fishes.'

城[2] 內 賊[4] 多[1] *Ch'êngnei tseh to* 'In the city robbers (are) numerous.'

家[1] 中[1] 都[1] 好[3] *Kiachung tu hao* 'At home all are well.'

心[1] 中[1] 憂[1] 念[4] 他[1] *Sinchung yunien t'a* '(I) grieve in (my) heart for him.'

洋[2] 中[1] 波[1] 浪[4] 大[4] *Yangchung polang ta* 'At sea the waves are big.'

堂[2] 中[1] 坐[4] *T'angchung tso* 'To sit in the hall.'

官[1] 中[1] 雅[3] 士[4] 多[1] *Kwanchung ya ssü to* 'Among mandarins elegant scholars are numerous.'

世[4] 間[1] 皆[1] 鋪[1] 着 白 銀[2] *Shikien kie puchoh*

poh yin 'In this age (people) all make a display of money.'

一 年[2] 間[1] *Yihnienkien* 'During the whole year.'

夜[4] 間[1] 來[2] *Yekien lai* 'To come during the night.'

京[1] 外[4] 頭[2] 路[4] 不 好[3] 走[3] *King wait'ou lu puh hao tsou* 'Outside the capital the roads are bad for travelling.'

身[1] 外[4] 都[1] 敵 國 *Shênwai tu tih kwoh* 'Outside (his) own person it is all an enemy's country.'

口[3] 外[4] 有[3] 野[3] 地[4] 方[1] *K'ouwai yu ye tifang* Outside the passes there are wild districts.'

山[1] 上[4] 沒[2] 有[3] 樹[4] 木 *Shanshang mei yu shumuh* 'On the mountain there are no trees.'

船[2] 上[4] 有[3] 多[1] 少[3] 貨[4] *Ch'uenshang yu toshao hwo* 'What quantity of goods is there on the ship?'

放[4] 在[4] 你[3] 身[1] 上[4] *Fang tsai ni shênshang* 'Put it on you personally.'

樓[2] 上[4] 坐[4] *Loushang tso* 'To sit upstairs' (lit. on the upper storey).

天[1] 下[4] 無[2] 敵[4] 手[3] *T'ienhia wu tih shou* 'Beneath the sky I have not an enemy.'

他[1] 手[3] 下[4] 有[3] 張[1] 遼[2] *T'a shouhia yu Chang Liao* 'Under his command there was Chang Liao.'

石 下[4] 有[3] 大[4] 蛇[2] *Shihhia yu ta she* 'Beneath the rock there was a large serpent.'

廟[4] 前[2] 他[1] 立 案[4] *Miaots'ien t'a lih ngan* 'In front of the temple he placed a table.'

眼[3] 前[2] 他[1] 偷[1] 了[2] 一 本[3] 書[1] *Yents'ien t'a t'ouliao yihpên shu* 'Before (my) eyes he stole a book.'

門[2] 前[2] 兩 人[2] 打[3] 架[4] *Mênts'ien liang jên ta kia* 'In front of the gate two men are fighting.'

山[1] 後[4] 頭[2] 有[3] 大[4] 庄[1] 子[3] *Shan hout'ou yu ta chwangtzŭ* 'Behind the mountain there is a large village.'

背[4] 後[4] 他[1] 罵[4] 英[1] 國 人[2] *Peihou t'a ma Ying kwoh jên* 'Behind (my) back he abuses the English.'

一 年[2] 後[4] 國 都[1] 平[2] 了[3] *Yihnien hou kwoh tu p'ingliao* 'After one year the whole kingdom was pacified.'

It is especially to be noted that these words have the force of prepositions in English only when they follow the substantive they modify. If the order be reversed they cease to have this force and become either adjectives or verbs. For example 裡[3] 城[2] *Li ch'êng* is 'The inner city.'

內[4] 地[4] *Nei ti* 'Inland' or 'The inner land,' i.e. China.

中[1] 人[2] *Chung jên* 'An arbitrator,' lit. 'A middle man.'

外[4] 國 *Wai kwoh* 'An outside or foreign country.'

前[2] 門[2] *Ts'ien mun* 'The front gate.'

後[4] 房[2] 子[3] *Hou fangtzŭ* 'The hinder house.'

上[4] 古[3] *Shang ku* 'Remote antiquity.'

下[4] 聲[1] *Hia shing* 'A lower tone.'

The last two also become verbs by position, as in the phrases 上[3] 京[1] *Shang king* 'To go up to the capital.'

下[4] 船[2] *Hia ch'uen* 'To embark,' lit. 'to go down into the ship.'

When however 上 *Shang* becomes a verb, it is pronounced in the third tone instead of the fourth, which is proper to it in other senses.

The ablative is expressed by prefixing the prepositions 從[2] *T'sung*, 自[4] *Tzŭ*, or 由[2] *Yu*='from,' or 'by,' and 被[4] *Pei*, 叫 *Kiao*='by,' as—

你[3] 從[2] 那[3] 裡[3] 來[2] 了[3] *Ni tsung nali lailiao* 'From what place have you come?'

那[4] 個[4] 人[2] 自[4] 雲[2] 南[2] 來[2] 了[3] *Nako jen tzŭ Yunnan lailiao* 'That man came from Yunnan.'

由[2] 淺[3] 入 深[1] *Yu ts'ien juh shên* 'From the shallow to the deep.'

由[2] 本[3] 府[3] 考[3] *Yu pên fu k'ao* '(They are) examined by their own Prefects.'

被[4] 人[2] 笑[4] *Pei jên siao* 'To be laughed at by men.'

船[2] 叫[4] 風[1] 吹[1] 了[3] *Ch'uen kiao feng ch'uiliao* 'The vessel was blown by the wind.'

Adjectives.

Adjectives in Chinese, as in other non Aryo-Semitic languages, have neither number, gender, nor case, but are merely nouns of quality or relation, which become adjectives by position only. Thus in the phrases 玉 是[4] 硬[4] *Yuh shi ying* 'Jade is hard,' and 玉 印[4] *Yuh yin* 'A jade seal,' the word *Yuh* undergoes no change, but is precisely the same in both instances. As is also general in the same group of languages, the adjective invariably precedes the noun it qualifies, as 好[3] 人[2] *Hao jên* 'A good man.' 高[1] 山[1] *Kao shan* 'A high mountain.' 廣[3] 河[2] *Kwang ho* 'A broad river.' 良[2] 馬[3] *Liang ma* 'A quiet horse.'

But in Chinese, as in Tamil, some adjectives are formed by the addition of a relative, or a substitute for a relative, to nouns of quality, when the adjective acquires a predicative force. In colloquial Chinese the word so added is 的 *Tih.* As in the phrases 這[4] 個[4] 糖[2] 是[4] 粗[1] 的 *Cheko t'ang shi ts'utih* 'This sugar is coarse.'

我[3] 的 田[2] 是[4] 四[1] 方 的 *Wotih t'ien shi ssi-fangtih* 'My field is square.'

Other adjectives are formed by the relation of numeral + substantive, after the manner of such Latin words as 'bicornis,' 'centimanus,' etc., as for instance 七 星[1] *Ts'ihsing* 'The seven-starred.' 兩[3] 頭[2] *Liangt'ou* 'Double-headed.' 五[3] 峯[1] *Wufêng* 'Five-peaked.'

Others are formed by the relation of adjective + substantive, as in the phrases 白 雲[2] 山[1] *Poh-yun shan* 'The white-cloud mountains.' 白 鼠[3] 村[2] *Pohshu ts'un* 'The white-rat village.'

Others again by the relation of substantive + substantive, as in the names 金[1] 沙[1] 江 *Kinsha kiang* 'The Gold-sand river.' 鳳[4] 巢[2] 山[1] *Fung-ch'ao shan* 'The phœnix-nest mountain.' 金[1] 齒[3] 驛 *Kinch'i yih* 'The gold-teeth station.' 石 鼓[3] 城[2] *Shihku ch'êng* 'The stone-drum city.'

Others also by the relation of the potential particles 可[3] *k'o* and 好[3] *hao* + certain verbs, as 可[3] 笑[4] *K'osiao* 'laughable,' 可[3] 愛[4] *K'ongai* 'lovable,' 可[3] 惡[4] *K'owu* 'detestable,' 可[3] 恨[4] *K'ohên* 'hateful,' 可[3] 惜 *K'osih* 'pitiable,' 好[3] 笑[4] *Haosiao* 'laughable,' etc.

And some by the relation of verb + substantive, as in the phrases 讀 書[1] 樓[2] *Tuhshu lou* 'The

reading-book pavilion.' 望[4] 月 臺[2] *Wangyueh t'ai* 'The watching-for-the-moon tower.'

In Chinese adjectives bearing the same or nearly the same meanings are often grouped together as for example 富[4] 貴[4] *Fu kwei* 'Rich and honourable,' 貧[2] 賤[4] *P'in tsien* 'Poor and lowly,' 懶[3] 惰[4] *Lan to* 'Lazy and remiss.'

Adjectives also are frequently placed in apposition, as 貴[4] 賤[4] *Kwei tsien* 'Honourable and lowly,' 高[1] 矮[4] *Kao ai* 'Tall and short.' Sometimes when so placed in apposition they become substantives, as in such phrases as 我[3] 不 知[1] 道[4] 他[1] 的 輕[1] 重[4] *Wo puh chitao t'atih k'ing chung* 'I do not know his weight,' lit. 'the light and heavy of him.' 海[3] 深[1] 淺[3] *Hai shên tsien* 'The depth of the sea,' lit. 'the deep and the shallow of the sea.'

In some few expressions, as was pointed out by Julien, when double adjectives are followed by double substantives, the first adjective qualifies the second substantive and the second adjective the first substantive,* as in the case of the phrase 陰 陽 清 濁 *Yin yang ts'ing choh* 'The Yin principle is impure, and the Yang principle is pure.'†

* Cf. the passage in St. Matthew's Gospel: καὶ ἐθεράπευσεν αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.

† Julien's 'Syntaxe nouvelle,' p. 39.

The comparison is formed in several ways, either by the addition to the adjective of adverbs signifying more, such as 頗[3] *p'o*, 更[4] *kêng*, 再[4] *tsai*, and 還[1] *hai*, or by the use of the verb 比[3] *pi* 'to compare,' or by adding a locative sign to the noun with which the adjective is to be compared, or by forming a simple sentence in which the noun to be compared is the subject and the quality of comparison is the object, or by adding to the adjectives certain words meaning 'a little' or 'a few.' As—

我[3] 的 賤[4] 恙[4] 頗[3] 好[3] *Wotih tsien yang p'o hao* 'My lowly ailment is rather better.'

這[4] 條[2] 路[4] 漸[4] 漸[4] 更[5] 窄[3] *Chet'iao lu tsientsien kêng chai* 'This road gradually becomes narrower.'

沒[2] 有[3] 再[4] 大[4] 的 江[1] *Mei yu tsai tatih kiang* 'There is not a larger river.'

他[1] 還[1] 有[3] 賤[4] 的 馬[3] *T'a hai yu tsientih ma* 'He has cheaper horses.'

這[4] 山[1] 比[3] 那[4] 山[1] 高[1] *Cheshan pi nashan kao* 'This mountain compared with that mountain is high.'

這[4] 城[2] 的 民[2] 中[1] 他[1] 是[4] 老[3] 實 *Che ch'êng-tih minchung t'a shi laoshih* 'He is more honest than the other people of the city,' lit. 'among the people of the city he is honest.'

十 二[4] 月 間[1] 六 月 長[2] *Shih êrh yuehkien luh yueh ch'ang,* 'The sixth month is longer than the other months of the year,' *lit.* 'In the twelve months the sixth month is long.'

中[1] 國 人[2] 沒[2] 有[3] 緬[3] 甸[4] 人[2] 的 黑 *Chungkwoh jên mei yu Mientien jêntih hoh,* 'Chinamen are not so black as Burmese,' lit. 'Chinamen have not the blackness of Burmese.'

雇[1] 船[2] 不 如[2] 雇[4] 車[1] 賤[4] *Ku ch'uen puh yu ku ch'e tsien,* 'To hire a cart is cheaper than hiring a vessel,' lit. 'To hire a vessel is not as hiring a cart cheap.'

走[3] 慢[4] 一 點[3] *Tsou man yitien,* 'Walk a little slower.'

他[1] 的 病[4] 好[3] 些[1] *T'atih ping hao sie,* 'His disease is better.'

The double comparative is formed by the repetition of either 越 *Yueh,* 'To pass over,' or 愈[3] *Yü,* 'More,' as

越 多[1] 越 好[3] *Yueh to yueh hao,* 'The more the better.'

越 高[1] 越 難[2] 走[3] *Yueh kao yueh nan tsou,* 'The higher the more difficult it is to travel (over).'

人[2] 愈[3] 多[1] 地[4] 愈[3] 窄[3] *Jên yü to ti yü chai,* 'The more the men the more straitened the land.'

The comparison in the positive degree is

expressed by the use of 如[2] *Ju*, 'as,' 'like as,' for example,—

月 明[2] 如[2] 晝[4] *Yueh ming ju chou*, 'The moon was bright as day.'

The superlative is expressed either (1) by prefixing to the adjectives the intensive adverbs 很[3] *hên*, 'very,' 最[4] *tsui*, 'exceedingly,' 至[4] *chi*, 'highest,' 'most,' 致[4] *chi*, 'the extreme,' 絕 *tsueh*, 'exceedingly,' 甚[4] *shên*, 'very,' 許[3] *hü*, 'very,' 頂[3] *ting*, 'chief,' 極 *kih*, 'extremely,' 大[4] *ta*, 'greatly,' 'very,' 好[3] *hao* 'very'; or (2) by prefixing the phrase 十 分[1] *shihfên*, 'entirely'; or (3) by suffixing the adverbs 很[3] *hên*, 'very,' 利[4] 害[4] *lihai*, 'excessively,' 勝[4] *shing*, 'excellent,' and others, coupling them to the adjective by the verb 得 *teh*, 'to obtain'; or (4) by repeating the adjective; examples—

天[1] 氣[4] 很[3] 冷[3] *T'ienk'i hên lêng*, 'The weather is very cold.'

犀[1] 中[1] 最[4] 大[4] 者[3] 叫[4] 墮[4] 羅[2] 犀[1] *Sichung tsui tache kiao tolo si*, 'The largest rhinoceroses are called Tolo rhinoceroses.'

海[3] 路[4] 至[4] 險[3] *Hai lu chi hien*, 'The sea passage is very dangerous.'

此[3] 間[1] 景[3] 致[4] 好[3] *Tzŭ kienking chi hao*, 'The aspect of this place is extremely beautiful.'

那[4] 個[4] 女[3] 兒[2] 絕 美[3] *Nako nüêrh tsueh mei,* 'That young girl is exceedingly beautiful.'

鱷 魚[2] 甚[4] 詳[2] 生[1] 卵[3] 甚[4] 多[1] *Ngohyü shên siang, shêng lwan shên to,* 'Crocodiles are (animals of) very good omen (and) lay very many eggs.'

我[3] 見[4] 過[4] 許[3] 多[1] 人[2] *Wo kienkwo hü to jên,* 'I saw very many men.'

在[4] 中[1] 國 九[3] 龍[1] 山[1] 是[4] 頂[3] 高[1] 的 *Tsai Chungkwoh Kiulung shan shi ting kaotih,* 'The Kiulung mountains are the highest in China.'

他[1] 有[3] 極 多[1] 財[2] *T'a yu kihto ts'ai,* 'He is possessed of very much wealth.'

在[4] 貴[4] 人[2] 跟[1] 前[2] 極 難[2] 講[3] 話[4] *Tsai kweijên kênts'ien kihnan kianghwa,* 'In the presence of men of rank it is very difficult to converse.'

波[1] 浪[4] 大[4] 利[4] 害[4] *Polang ta lihai,* 'The waves were very dangerous.'

好[3] 多[1] 日 子[3] 沒 見[4] 面[4] *Hao to jihtzŭ muh kien mien,* 'I have not seen your face for very many days.'

國 人[2] 十 分[1] 老[3] 實 *Kwoh jên shihfên laoshih,* 'The natives are extremely honest.'

河[2] 水[3] 走[3] 快[4] 得 很[3] *Ho shui tso kw'ai têh hên,* 'The river flows very fast.'

他[1] 門[2] 的 砲[4] 大[4] 得 利[4] 害[4] *T'amêntih p'ao ta têh lihai,* 'Their guns are extremely large.'

眞[1] 個[4] 好[3] 勝[1] 地[4] *Chên ko hao shêng ti*, 'Truly it is an exceedingly beautiful country.'

頻[2] 頻[2] 的 寄[4] 信[4] 來[2] 了[3] *P'in p'intih kisin lailiao*, 'A most urgent letter has come.'

The above are the forms of comparison most commonly in use.

There are others which are occasionally employed, but with which it is unnecessary to burden the pages of a manual.

The Numerals.

CARDINALS.			COMPLEX FORMS.	CURSIVE FORMS.
1.	*Yih* 一		壹 弋	丨
2.	*Érh** 二[4]	'To divide in twain.'	貳 弍	刂
3.	*San* 三[1]		叁	川
4.	*Ssŭ* 四[4]		肆	乂
5.	*Wu*† 五[3]		伍	𠂇
6.	*Luh* 六		陸	亠
7.	*Ts'ih* 七		柒	𠂉
8.	*Pah* 八		捌	𠄌
9.	*Kiu* 九[3]		玖	𠂆
10.	*Shih* 十		拾	十 or 𠃌
100.	*Poh* 百		佰	𠀉 or 𠃌𠃌
1000.	*Ts'ien* 千[1]			𠃌𠃌𠃌
10000.	*Wan* 萬[4]			𠃌𠃌𠃌𠃌

* Cf. Dravidian *ir* 'two,' 'to split.'

† Ancient sounds *wot*, *wok*, cf. Ostiak *vet* or *vuet*.

The numerals between ten and twenty are expressed by *shih* = ten, with the addition of the number required. Thus eleven is 十 一 *shih yih*, twelve 十 二[4] *shih êrh*, and so on. Twenty is expressed by 'two tens,' 二[4] 十 *êrh shih*, and thirty by 'three tens' 三[1] 十 *san shih*, and so on until a hundred is reached, for which number the numeral 百 *poh*, or as it is sometimes written 佰, is used. In combination with figures above a hundred and below two hundred the numeral "one" is placed before *poh* and the additional number follows. For example 'a hundred and twenty' is rendered by 一 百 二[4] 十 *yih poh êrh shih*. 'Two hundred' is 二[4] 百 *êrh poh*, and the remaining hundreds are expressed in the same manner up to a thousand. 'A thousand' is 一 千[1] *yih ts'ien* and 'eleven hundred' is 一 千[1] 一 百 *yih ts'ien yih poh*. 'Ten thousand' is 萬[4] *wan*, a character which in its original shape was a representation of a bee, and hence the idea connected with it of swarms and great numbers. 億 *yih* is 'a hundred thousand,' 兆[4] *chao* 'a million,' 京[1] *king* 'ten millions,' 垓[1] *kai* 'a hundred millions.' When a break occurs in the sequence of figures it is indicated by the word 零 *ling* = 'residue or remainder,' which corre-

sponds when so employed to the cypher used in our enumeration in similar circumstances. For example 'a hundred and five' (105) is expressed in Chinese by 一 百 零[2] 五[3] *yih poh ling wu* = a hundred with a remainder of five. 兩[3] *liang* is very commonly used instead of 二[4] *érh* 'two.'

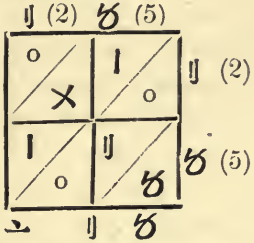
The numbers *poh* 'a hundred,' *ts'ien* 'a thousand,' and *wan* 'ten thousand,' are frequently used to express indefinitely large numbers, *e.g.* 百 官[1] *Poh kwan*, 萬[4] 民[2] *wan min* 'The whole body of officials' and 'all the people,' lit. The hundred officials and ten thousand people. Or again, 千[1] 山[1] 萬[4] 水[3] *Ts'ien shan wan shui*, 'All mountains and rivers,' lit. 'A thousand mountains and ten thousand rivers.'

The ordinals are formed by prefixing 第[4] *ti* to the cardinals. Thus 第[4] 三[1] *ti san* is 'the third.'

The English expression 'upwards of' is expressed by the word 餘[2] *yü* 'the remainder' or 'overplus,' or 多[1] *to* 'many,' which are thus used, 十 餘[2] 賊 *Shih yü tseih* 'Upwards of ten robbers.' 二[4] 十 多[1] 馬 *Êrh shih to ma* 'Upwards of twenty horses.'

As a matter of fact all numerical calculations are in China made on the Abacus, which would appear to have been introduced into that country

about the eleventh century,* and only at schools are arithmetical sums worked out on paper. The following is an example of the way in which such a multiplication sum as 25×25 would be shown as a school exercise.



The figures on the top represent the multiple and those at the sides the multiplier. (1) The two fives are multiplied together and the result placed in the two halves of the lower right hand square ( ) = 25. (2) The two is multiplied by the five and similarly the result shown in the lower left hand square ( ) = 10. (3) The five is multiplied by the two and the result given in the right hand top square ( ) = 10. (4) The two is multiplied by two and the result is placed is the left hand top square ( ) = 4. (5) The figures are added up diagonally and the result is placed at the bottom of the figure, in this

* "The Old Numerals, the Counting Rods and the Swan-pan in China." By Prof. Terrien de Lacouperie. 1883.

case ( ) = 625. It will be seen from this example that the value of the position of numbers is understood by the Chinese, and there is evidence to show that it was known to them at least six centuries ago. Of course the number of the squares is governed by the number of figures in the multiple and multiplier.

Numeratives.—As in Japanese, Persian, Assyrian and some other languages, the Chinese, more especially in the colloquial, interpose certain recognised words between the numeral or demonstrative pronoun and the substantive to which they refer. These numeratives correspond to a certain extent to the use of such words as 'head,' 'sail,' etc., in the English phrases 'Five head of cattle,' 'Six sail of ships,' and as a rule bear, as in these cases, a reference to the meaning of the substantives to which they are attached. For example 'a pencil' is expressed by 一 管[3] 筆 *Yih kwan pih*, lit. 'one reed pencil,' referring to the bamboo tube which forms the handle of the brush.

Subjoined is a list of some of the commonest Numeratives: 盞[3] *Chan* 'A small cup,' used before lamps, cups, etc., e.g. 三[1] 盞[3] 燈[1] *Sanchan têng* 'Three lamps,' 一 盞[3] 碗[3] *Yihchan wan* 'A tea cup.'

隻 *Chih* 'standing alone,' before boats, fowls, gems, etc., e.g. 一 隻 船[2] *Yihchih ch'uen* 'A boat' or 'ship,' 四[4] 隻 鷄[1] *Sschih ki* 'Four fowls.'

封[1] *Fêng* 'To seal,' before letters, packets, etc., e.g. 六 封[1] 書[1] 信[4] *Luhfêng shusin* 'Six letters.'

杆[1] *Kan* 'A pole,' before fowling-pieces, etc., e.g. 五[3] 杆[1] 鎗[1] *Wukan ts'iang* 'Five fowling-pieces.'

間[1] *Kien* 'An apartment,' before houses, buildings, rooms, gardens, etc., e.g. 一 間[1] 房[2] 子[3] *Yihkien fangtzŭ* 'A house,' 三[1] 間[1] 花[1] 園[2] *Sankien hwa yuen* 'Three gardens.'

件 *Kien* 'To divide,' before clothes, e.g. 一 件[4] 衣[1] 裳[2] *Yihkien ishang* 'An article of clothing.'

個[4] or 箇[4] or 个 *Ko* 'An individual or thing,' before human beings, animals, coins, boxes, fruit, watches, etc, e.g. 八 個[4] 人[2] *Pahko jên* 'Eight men,' 七 個[1] 箱[1] 子[3] *Ts'ihko siangtzŭ* 'Seven boxes.'

棵 *K'o* 'A rank,' 'order,' before trees, e.g. 一 棵[3] 樹[4] *Yik'o shu* 'A tree.'

管[3] *Kwan* 'A reed' or 'pipe,' before pencils, flutes, etc., e.g. 四[4] 管[3] 簫[1] *Ssŭkwan siao* 'Four flageolets.'

塊[1] *Kw'ai* 'A piece of,' before dollars, bricks,

stones, etc., e.g. 三[1] 塊[4] 洋[2] 錢[2] *Sankw'ai yang ts'ien* 'Three dollars,' 兩[3] 塊[4] 石 *Liangkw'ai shih* 'Two stones.'

把[3] *Pa* 'To hold in the hand,' before knives, spoons, forks, etc., e.g. 一 把[3] 刀[1] 子[3] *Yihpa taotzŭ* 'A knife.'

本[3] *Pên* 'A root,' before books, e.g. 一 本[4] 書[1] *Yihpên shu* 'A book.'

匹 *P'ih* 'To pair,' before horses, mules, donkeys, and camels, e.g. 這[4] 匹 馬[3] *Chep'ih ma* 'This horse.'

頭[2] *T'ou* 'The head,' before animals, e.g. 五[3] 頭[2] 牛[2] *Wut'ou niu* 'Five cows.'

頂[3] *Ting* 'Summit,' before hats, sedan chairs, and umbrellas, e.g. 一 頂 轎[4] 子[3] *Yihting kiaotzŭ* 'A sedan chair.'

位[4] *Wei* 'Those who sit erect,' before persons of position, and cannon, e.g. 二[4] 位[4] 官[1] *Êrhwei kwan* 'Two mandarins,' 四[4] 位[4] 大[4] 炮[4] *Ssŭwei ta paou* 'Four big guns.'

Distributive Numerals.—These are expressed either by repetition, as 天[1] 天[1] *T'ien t'ien* 'Each day' or 'every day'; or by using the words 各 *Koh* or 每[3] *Mei*, both of which mean 'each,' or 'every'; e.g. 各 有[3] 數 千[1] 人[2] *Koh yu shu ts'ien jên* 'Each had several thousand men'; 每[3] 歲[4] 五[3] 六 月 水[3] 暴[4] 漲[4] *Meisui wu luh yueh shui*

pao chang 'Every year in the fifth and sixth months the waters fiercely overflow.'

ADVERBIAL NUMERALS.—Firstly, secondly, etc. are formed by adding 則 *Tseh* 'then,' to the cardinal number, e.g. 一 則 *Yih tseh* 'Firstly,' 二[4] 則 *Èrh tseh* 'Secondly,' and the series is commonly closed by 況[4] 且[3] *Hwang ts'ie* 'And moreover.' 'Once,' 'twice,' etc., are commonly expressed by adding *Tz'ŭ*, *pien*, or *hwui* to the cardinal numbers, e.g. 一 次[4] *Yih tzŭ* 'Once,' 兩[3] 遍[4] *Liang pien* 'Twice,' 三[1] 會[4] *San hwui* 'Three times.'

FRACTIONAL NUMERALS.—'A half' is expressed by 一 半[4] *Yih pan*, and other fractions are denoted by the decimal parts of the whole. Every whole is divided into ten 分[4] *Fên* 'parts.' In this way $\frac{4}{5}$ is expressed either by 八 分[4] *Pah fên* 'Eight parts,' or by 十 分[4] 裏[3] 八 分[4] *Shih fênli pah fên* 'Eight parts in ten parts.'

Time.—As in Chinese history there is no event, such as the birth of Christ among Christians and the H'jira among Mahommedans, which could be taken as the beginning of an era, it was necessary to indicate time by the reigns of the Emperors, and this is done in two ways. On ascending the throne every Emperor adopts

what is called a 年[2] 號[4] *Nien-hao* 'Year designation,' which consists of two words of felicitous import, and which to all intents and purposes becomes his name until his death, when he is endowed with a 'Temple designation,' or until he changes his Nien-hao. During the earlier dynasties the Emperors very commonly changed their Nien-hao, but for the last five or six hundred years no such case has occurred. The years of the reign are numbered from the adoption of the Nien-hao, e.g. the Nien-hao of the present Emperor is 光[1] 緒[4] *Kwang-sü* 'The succession of Glory,' and 1876 being the first year of his reign, that year is described as 光[1] 緒[4] 一 年[2] *Kwang-sü yih nien* = 'The first year of Kwang-sü,' and in the same way the present year (1888) is *Kwang-sü shih san nien* = 'The thirteenth year of Kwang-sü.'

The other way of expressing time is by adding the years of the sexagenary cycle to the Nien-hao. The use in China of the sexagenary cycle dates back to a very early period, and its years are designated by a combination of two words from two series of words, one consisting of ten and the other of twelve words. Prof. Terrien de Lacouperie has shown that these words are of Babylonian origin;

the Chinese call them the ten stems and the twelve branches. They are as follows :—

10 STEMS.	12 BRANCHES.
甲 Kiah	子[3] Tzŭ
乙 Yih	丑[3] Ch'ou
丙[3] Ping	寅[2] Yin
丁[1] Ting	卯[3] Mao
戊[3] Wu	辰[2] Shên
己[3] Ki	巳[4] Ssŭ
庚[1] Kêng	午[3] Wu
辛[1] Sin	未[4] Wei
壬[2] Jên	申[1] Shên
癸[1] Kwei	酉[1] Yu
	戌 Süh
	亥[1] Hai

The first year of each cycle is therefore 甲 子[3] *Khahtzŭ*, the tenth is 癸[1] 酉[1] *Kweiyu*, the eleventh 甲 戌 *Kiahsüh*, the twelfth 乙 亥[3] *Yihhai*, and so on until the last two words in the two series combine at the sixtieth and closing year. The present cycle began in 1864—*Kiahtzŭ*—and the present year (1888) is therefore 戊[3] 子[3] *Wutzŭ*. But of course *Wutzŭ* has stood for the twenty-fifth year of every cycle since the beginning of history, and in order to mark therefore which

Wutzŭ is meant, it is necessary to add the *Nien-hao* of the reigning Emperor. Thus 光[1] 緒[4] 廿[3] 子[1] *Kwang-sü wutzŭ* marks it definitely as the twenty-fifth year of the cycle during the reign of Kwang-sü, which can be no other than the equivalent to our 1888, unless, as has occurred once in the long history of China, the Emperor should reign over sixty years. The single instance of such longevity was that of the Emperor K'anghi, who ascended the throne in 1662 and died in 1722. It thus happened that the cyclical year 壬[2] 寅[2] *Jênyin* = 1662 and 1722, occurred twice in his reign, and, to obviate all possibility of confusion, the second date was indicated by prefixing the word 又 *yu*, meaning 'a second time,' to the cyclical words. Thus *K'anghi jênyin* is equivalent to 1662, and *K'anghi yu jênyin* denotes 1722.

The Personal Pronouns.

The wealth of personal pronouns, or their equivalents, in Chinese is in inverse ratio to the frequency of their use. As in Japanese, they are never employed when the sense will allow of their being omitted; but when called into play, those most commonly used for the 1st person 'I' are—

(1) 我[3] *Ngo* or *Wo*, anciently pronounced *Nga*,

ga, go, kan, a. It is interesting to compare with these words the Burman 1st personal pronoun *nâ* or *ngâ*; the Tibetan *nâ* or *nga*; the Malay *âḷam ñâ*; the Australian *nga, nganya*; and the Tamil *yâu, nân.*

(2) 俺[3] *Ngan,* which is used among uneducated people in parts of northern China, and which also may be compared with the above.

(3) 咱[1] *Tsa*
(4) 𠯿[2] *Tsan* } used in Chili and Shantung.

Examples—

我[3] 由[2] 火[3] 中[1] 救[4] 取[3] 這[4] 本[3] 書[1] *Wo yu hwochung kiuts'ü chepên shu* 'I saved this book from the fire.'

俺[3] 到[4] 城[2] 裡[3] 頭[2] 做[4] 買[3] 賣[4] *Ngan tao ch'êng lit'ou tso maimai* 'I am going into the city to trade.'

咱[1] 在[4] 河[2] 偏[1] 上[4] 開[1] 了[3] 鋪[1] 子[3] *Tsa tsai ho p'ienshang k'ailiao p'utzŭ* 'I have opened a shop on the side of the river.'

𠯿[2] 從[4] 雲[2] 南[2] 府[3] 來[2] 了[3] *Tsan tsung Yunnan fu lailiao* 'I have come from Yunnan fu.

For the second person 'Thou.'—

(1) 你[3] *Ni.*
(2) 您[3] *Nin* or *Nina.*
(3) 汝[3] *Ju.*

Bishop Caldwell compares the Chinese *ni* 'thou' with *ni*, the Dravidian pronoun of the second person; with the *ni* of the Scythian tablets of Behistun; with the Ugro-Ostiak *nen* 'thou,' *nîn* 'you two,' and *nen* 'you' (indefinitely plural); and with the same word in some Australian languages.*

Examples—

你[3] 我[3] 都[1] 不 知[1] *Ni wo tu puh chi* 'Neither you nor I know.'

您[3] 請[3] 開[1] 懷[2] 暢[4] 飲[3] *Nin ts'ing k'ai hwai ch'ang yin?* 'Will you be pleased to throw off care and to take a social cup?' lit. 'drink.'

汝[3] 吃 烟[1] 麼[3] *Ju ch'ih yen mo?* 'Do you smoke?'

For the third person, 'He,' 'She,' 'It.'

(1) 他[1] *T'a*, lit. 'that,' cf. Lappish *tat* 'he,' Tamil *ta* 'self,' and Sanskrit *tat* 'that.'

(2) 其[2] *K'i* (unusual).

Examples—

他[1] 不 欲 遊[2] 行[2] *T'a puh yuh yuhing* 'He does not wish to travel.'

其[2] 有[3] 異[4] 才[2] 學 *K'i yu i ts'ai hioh* 'He has extraordinary ability.'

Like the Chinese nouns the pronouns are not

* Bishop Caldwell's 'Grammar of the Dravidian Languages,' 1875.

inflected, but remain unchanged in every relation, the cases being indicated, when necessary, by the addition of either prefixes or suffixes, exactly as in the case of the nouns. As for example in the phrase 我[3] 煩[2] 你[3] 教[4] 誨[4] 他[1] *Wo fan ni kiaohwui t'a* 'I would trouble you to teach him,' it will be observed that though both *ni* and *t'a* are in the objective case, they remain unaltered. The plural is formed by suffixing 們[2] *mên* to the personal pronouns, thus, *Wo* 'I,' *Womên* 'We;' *Ni* 'Thou,' *Nimên* 'You;' *T'a* 'He,' *T'amên* 'They.'

The personal pronouns have no gender.

The possessive pronouns are formed by suffixing 的 *tih* to the personal pronouns in both the singular and plural numbers. Thus *Wotih* is 'my' or mine;' *Nitih* is 'thy' or 'thine;' *T'atih* is 'his,' 'hers,' 'its;' *Womêntih* is 'our' or 'ours;' *Nimêntih* is 'your,' or 'yours;' and *T'amêntih* is 'their' or 'theirs.' The same formations apply also to the other personal pronouns given above.

In addition to the above pronouns a number of honorific and self-depreciatory terms are very commonly used in lieu thereof, by the employment of which the speaker seeks to give a complimentary importance to the person addressed

at the expense of his own intellectual or social position. 愚[2] 弟[4] *Yü ti* 'Your stupid younger brother,' 少[3] 弟[4] *Siao ti* 'Your little younger brother,' 小[3] 人[2] *Siao jên* 'This inferior man,' 晚[3] 生[1] *Wan shêng* 'Late-born,' are the usual self-depreciatory terms employed by the speaker, but on the other hand he delights to address his interlocutor as 老[3] 兄[1] *Lao hiung* 'My old elder brother,' 大[4] 哥[1] *Ta ko* or 哥[1] 哥[1] *Koko* 'My elder brother,' 仁[2] 兄[1] *Jên hiung* 'My benevolent elder brother,' 賢[2] 兄[1] *Hien hiung* 'My wise elder brother,' 先[1] 生[1] *Sienshêng* 'Before-born' i.e. 'elder,' 足 下 *Tsuhhia* 'Beneath the feet' of the Sovereign, i.e. Minister.

In like manner the speaker refers to his relations and personal belongings, as 賤[4] *Tsien* 'cheap,' 敝[4] *Pi* 'vulgar,' 小[3] *Siao* 'small,' 草[3] *Ts'ao* 'coarse,' and 寒[2] *Han* 'cold;' and to those of the person he addresses 貴[4] *Kwei* 'honourable,' 尊[1] *Tsun* 'respected,' 高[1] *Kao* 'high,' 令[4] *Ling* 'honoured,' 老[3] *Lao* 'old,' and 大[4] *Ta* 'great.'

Examples—

I { 愚[2] 弟[4] 今[1] 日 特 來[2] 報[4] 信[4] *Yü ti kinjih têh lai pao sin* 'Your stupid younger brother has come to-day on purpose to report news.'

I

小[3] 弟[4] 姓[4] 張[1] 名[2] 儀[2] *Siao ti sing Chang ming I* 'Your little younger brother's surname is Chang and his personal name is I.'

小[3] 人[2] 末[4] 曾[2] 聽[1] 見[4] *Siao jên weits'êng t'ingkien* 'This inferior man has not as yet heard.'

後 日 是[4] 晚[3] 生[1] 的 值[4] 日 *Houjih shi wanshêngtih chi jih* 'The day after to-morrow is the late-born-one's day on duty' (as Tang-chi-ti)

Thou

老[3] 兄[1] 且[3] 請[3] 放[4] 心[1] *Lao hiung ts'ie ts'ing fang sin* 'My old elder brother be pleased then to set your mind at rest.'

大[4] 哥[1] 請[3] 喫 一 杯[1] 回[2] 去[4] *Ta ko ts'ing ch'ih yihpei hwuik'ü* 'My elder brother be pleased to take a glass (of wine) before you go back.'

哥[1] 哥[1] 船[2] 幾[3] 時[2] 開[1] *Koko ch'uen kishi k'ai?* 'At what time does my elder brother's vessel start?'

仁[2] 兄[1] 再[4] 三[1] 勉[3] 强[2] 我[2] 着 便[4] 了[3] *Jênhiung tsai san mienk'iang wochoh pienliao* 'My benevolent elder brother yet thrice urge me strongly and it will be all right.'

Thou

賢[2] 兄[1] 甚[4] 愛[4] 顧[4] *Hien hiung shen ngaiku* 'My wise elder brother is very kind.'

請[3] 先[1] 生[1] 教[4] 我[3] 們[2] 說 話[4] *Ts'ing sienshêng kiao womên shwoh hwa* 'Please "Before-born" [or Teacher] to teach us to converse.'

足 下[4] 大[4] 名[2] 灌[4] 耳[3] 已[3] 久[3] *Tsuh-hia ta ming kwanêrh ikiu* 'The Minister's great fame has long poured into my ears.'

My

賤[4] 恙[4] 都[1] 好[3] *Tsienyang tu hao* '(My) humble ailment is quite well.'

敝[4] 鄉[1] 離[4] 大[4] 理[3] 府[3] 不 遠[3] *Pihiang li Tali fu puh yuen* '(My) unworthy village is not far from Ta-li fu.'

小[3] 店[4] 的 貨[4] 也[3] 不 少[3] *Siao tientih hwo ye puh shao* 'The goods of my little shop are also not a few.'

許 久[3] 沒 到[4] 小[3] 弟[4] 草[3] 庵 *Hu kiu muh tao siao ti ts'aongan* '(You) have not been to your little younger brother's coarse hut for a long time.'

寒[2] 荆[1] 在[4] 園[2] 裡[3] 尋[2] 花[1] *Hanking tsai yuenli sin hwa* '(My) cold thorn (i.e. my wife) is in the garden looking for flowers.'

小[3] 弟[4] 初[1] 拜[4] 貴[4] 府[3] *Siao ti ch'u pai kweifu*

'Your little younger brother first paid his respects at your honourable palace.'

不 知[1] 尊[1] 夫[1] 人[2] 恙[4] 好[3] 否[3] *Puh chi tsun-fujên yang hao fou* '(I) don't know whether your respected wife's ailment is well or not?'

你[3] 的 高[1] 名[2] 如[2] 雷[2] 轟[1] 耳[3] *Nitih kao ming ju lei hung êrh* 'Your lofty fame like thunder sounds in my ears.'

小[3] 弟[4] 聽[1] 見[4] 兄[1] 長[3] 的 尊[1] 夫[1] 人[2] 生[1] 了[3] 令[4] 愛[4] *Siao ti t'ingkien hiungchangti tsun fujên shêngliao lingngai* 'Your little younger brother hears that his elder brother's respected wife has given birth to an honoured beloved one,' i.e. a daughter.'

老[3] 子[3] 在[4] 不 在[4] *Laotzŭ tsai puh tsai* 'Is the old scholar (i.e. your father) alive or not?'

小[3] 人[2] 豈[2] 不 知[1] 大[4] 人[2] 愛[4] 恤 *Siaojên k'i puh chi tajên ngaisüh* 'How can this inferior man be ignorant of the great man's (your) kindly sympathy?'

These depreciatory and complimentary adjectives are also very commonly used in these combinations.

賤[4] 姓[4] *Tsien sing* 'My (humble) surname.'

| 名[2] „ *ming* 'My (humble) name.'

| 字[4] „ *tzŭ* 'My (humble) designation.'

賤 內[4] *Tsien nei* 'My (humble) wife.'
| 才[2] „ *ts'ai* 'My (humble) talents.'
敝[4] 俗 *Pi suh* 'Our (vulgar) customs.'
| 姓[4] „ *sing* 'My (unworthy) surname.'
| 處[4] „ *ch'u* 'My (unworthy) place.'
| 地[4] „ *ti* „
小[3] 寓 *Siao yü* 'My (small) dwelling.'
| 兒[2] „ *erh* 'My (little) son.'
| 犬[3] „ *k'iuen* 'My (little) dog,' i.e. my son.
草[3] 名[2] *Ts'ao ming* 'My (coarse) name.'
寒[2] 舍[4] *Han she* } 'My (cold) dwelling.'
| 家[1] „ *kia* }
| 門[2] „ *mên* }
貴[4] 姓[1] *Kwei sing* 'Your (honourable) surname.'
| 體[3] „ *t'i* 'Your (honourable) person.'
| 處[4] „ *ch'u* 'Your (honourable) place.'
| 庚[1] „ *kêng* 'Your (honourable) age.'
| 國 „ *kwoh* 'Your (honourable) country.'
| 幹[4] „ *kan* 'Your (honourable) business.'
尊[1] 庚[1] *Tsun kêng* 'Your (respected) age.'
| 駕[4] „ *kia* 'Your (respected) chariot,' i.e. you, sir.
| 字[4] „ *tzŭ* 'Your (respected) designation.'
高[1] 風[1] *Kao fêng* 'Your (lofty) reputation.'
| 祖[3] „ *tsu* 'Your (lofty) ancestor,' i.e. great-great-grandfather.

高 壽[4] *Kao shou* 'Your (lofty) age.'

令[1] 正 *Ling chêng* 'Your (honoured) principal one,' i.e. your wife.

| 尊[1] „ *tsun* 'Your (honoured) honourable one,' i.e. your father.

| 郎[2] „ *lang* 'Your (honoured) gentleman,' i.e. your son.

| 堂[2] „ *t'ang* 'Your (honoured) hall,' i.e. your mother.

| 公[1] „ *kung* 'Your (honoured) gentleman,' i.e. your son.

| 女[3] „ *nü* 'Your (honoured) girl,' i.e. your daughter.

| 慈[2] „ *tz'ŭ* 'Your (honoured) mother.'

老[3] 頭[2] 子[3] *Lao t'ou tzŭ* 'My (old) headed one,' i.e. my husband.

| 公[1] „ *kung* 'My (old) gentleman,' i.e. my husband.

| 婆[2] „ *p'o* 'Your (old) woman,' i.e. your wife.

| 先[1] 生[1] „ *sienshêng* '(old) master.'

大[4] 人[2] *Ta jên* 'Great man,' i.e. 'Your Excellency.'

The Reflexive Pronoun 'self' in Chinese corresponds in meaning to the Latin *sui, sibi, se,* but it may often be regarded as a pronoun of

the third person, seeing that it often stands alone as the nominative of a verb.

It is expressed either by 自4 *Tzŭ*, 自1 己3 *Tzŭki*, 自4 家1 *Tzŭkia*, or 自4 個4 兒2 *Tzŭko-êrh*. Of these forms the second *Tzŭki* is most commonly used in colloquial Chinese. Examples—

自4 行2 投2 首3 *Tzŭ hing t'ou shou* 'He himself went and owned his misdeeds.'

自4 投2 羅3 網3 *Tzŭ t'ou lowang* 'He fell into his own net.'

自4 討3 *Tzŭ t'ao* 'He has brought it on himself.'

不 可3 自4 慌4 自4 *Puhk'o tzŭ wu tzŭ* 'One should not deceive oneself.'

不 許3 你3 自4 專1 *Pu hü ni tzŭ chuen* '(I) cannot allow you to take (it) upon yourself.'

自4 己3 定4 了3 計4 策 *Tzŭki tingliao kits'ih* '(You) yourself arranged the stratagem.'

自4 己3 喫 了3 虧1 *Tzŭki ch'ihliao kw'ei* '(He) himself has suffered loss,' lit. 'eaten injury.'

These reflexive pronouns are also used as emphatic additions to each of the personal pronouns like the English 'self,' in the compounds 'myself,' 'yourself,' 'himself,' etc. Thus—

明2 天1 我3 自4 己3 去4 *Mingt'ien wo tzŭki k'ü* 'To-morrow I am going myself.'

這4 件4 事 是4 你3 自4 己3 該1 當1 辦4 的

Chekien ssŭ shi ni tzŭki kaitang pantih 'This business is one which you yourself ought to manage.'

Demonstrative Pronouns. — The colloquial demonstrative pronouns are 這4 *Che*, and less frequently 此3 *Tz'ŭ* 'This,' and 那4 *Na*, and less frequently 彼3 *Pi* 'That.' These pronouns, like the numerals, are commonly followed by numeratives. For instance—

這4 個4 東1 西1 是4 他1 的 *Cheko tungsi shi t'atih* 'This thing is his.'

這4 隻 船2 往3 上4 海3 發 *Chechih ch'uen wang Shanghai fah* 'This vessel is going to Shanghai.'

這4 輛4 車1 破4 壞4 了3 *Cheliang ch'e p'ohwailiao* 'This cart is smashed.'

此3 間1 景3 致4 好3 *Tz'ŭkien king chi hao* 'The aspect of this place is very beautiful.'

那4 頂3 轎4 子3 是4 太4 重 *Nating kiaotzŭ shi t'ai chung* 'That sedan chair is too heavy.'

那4 本3 書1 是4 日本3 國來2 的 *Napên shu shi Jihpên kwoh laitih* 'That book comes from Japan.'

他1 說 此3 道4 彼3 *T'a shwoh tz'ŭ tao pi* 'He spoke of this and talked of that.'

兩3 國 彼3 此3 相1 爭1 *Liang kwoh pi tz'ŭ siang chêng* 'The two countries, that one and this one, contended together.'

The above demonstratives *Che* and *Na* are used in forming adverbs of place, as 這[4] 裡[3] *Cheli* or 這[4] 兒[2] *Che-êrh* 'This place,' 'here,' and 那[4] 裡[3] *Nali* or 那[4] 兒[2] *Na-êrh* 'That place,' or 'there.'

這[4] 裡[3] 有[3] 病[4] 人[2] 多[1] *Cheli yu ping jên to* 'There are many ill here.'

這[4] 兒[2] 的 船[2] 沒[2] 有[3] 那[4] 兒[2] 的 船[2] 大[4] *Che-êrhtih ch'uen mei yu na-êrhtih ch'uen ta* 'The vessels of this place are not so large as the vessels of that place.'

在[4] 那[4] 裡[3] 山[1] 高[1] 河[2] 深[1] *Tsai nali shan kao ho shên* 'In that place the mountains are high and the rivers deep.'

Na li or *Na erh* are also used for the interrogative 'where?' But when so used, *Na* is pronounced with the third tone.

那[3] 兒[2] 有[3] 這[4] 麼[3] 大[4] 的 買[3] 賣[4] *Na-êrh yu chemo tatih maimai* 'Where is there so great a trade?'

他[1] 在[4] 那[3] 裡[3] *T'a tsai nali* 'Where is he?'

Che and *Na*, in combination with 麼[3] *mo* 'a sort' or 'kind,' form the compounds 'As this,' 'As that,' thus—

在[4] 中[1] 國 沒[2] 有[3] 這[4] 麼[3] 大[4] 的 馬[3] *Tsai Chung kwoh mei yu chemo tatih ma* 'In China there are not horses as large as this.'

那[4] 麼[3] 重[4] 的 石 頭[2] 是[4] 希[1] 少[3] 得 很[3] *Namo chungtih shihtʻou shi hishaotêh hên* 'Stones as heavy as that are very rare.'

The Interrogative Pronouns (1) 'who,' (2) 'whose,' (3) 'which,' (4) 'what,' are expressed by (1) 誰[2] *Shui* 'who,' and 甚[4] 麼[3] 人[2] *Shimmo jên* 'who' or 'what man'; (2) 誰[2] 的 *Shuitih* 'whose,' and 甚[4] 麼[3] 人[2] 的 *Shimmo jêntih* 'whose' or 'what man's;' (3) 那[3] 個[4] *Nako* 'which'; and (4) 甚[4] 麼[3] *Shimmo* 'what,' 何 *Ho* 'what.' Examples:

(1) 誰[2] 肯[3] 說 誰[2] 的 瓜[1] 兒[2] 苦[3] *Shui kěng shwoh shuitih kwa-êrh kʻu* 'Who is willing to say that his own (lit. whose) gourds are bitter?'

(2) 這[4] 個[4] 房[2] 子[3] 是[4] 誰[2] 的 *Cheko fangtzŭ shi shuitih* 'Whose is this house?'

(3) 賣[4] 馬[3] 的 是[4] 那[3] 個[4] 人[2] *Mai matih shi nako jên* 'Which is the man who sells horses?'

(4) 那[4] 個[4] 有[3] 甚[4] 麼[3] 用[4] 頭[2] *Nako yu shimmo yungtʻou* 'What is the use of that?'

這[4] 船[2] 何[2] 處[4] 發 *Che chʻuen ho chʻu fah* 'What place does this vessel go to?'

It may be convenient here to speak of the pronominal interrogative adverbs 'when,' 'how,' and 'why.' The first is expressed by 幾[3] 時[2] *Kishi*, 何[2] 時[2] *Hoshi*, (lit. 'what time') and 多[1] 咱[3]

Totsan; the second by 怎[4] 麼[3] *Tsemmo*, 豈[2] *K'i*, 何[2] *Ho*, and 多[1] *To*; and 'why' by 爲[2] 甚[4] 麼[3] *Wei shimmo*, 爲[2] 何[2] *Weiho*, 緣[2] 何[2] *Yuenho*, 何[2] 故[4] *Hoku*. Examples:

你[3] 船[2] 幾[3] 時[2] 開[1] *Ni ch'uen kishi k'ai* 'When does your vessel sail?'

他[1] 多[1] 早[3] 來[2] 了[3] *T'a totsan lailiao* 'When did he come?'

怎[4] 麼[3] 青 天[1] 白 日 說 起[3] 夢[4] 話[4] 來[2] *Tsemmo ts'ing t'ien pohjih shuohk'i mêng hua lai* 'How can you give utterance to (such) dreamy words (in the light of) a clear sky and bright sun?'

豈[2] 不 大[4] 惋[4] 惜 他[1] *K'i puh ta wansih t'a* 'How were you not greatly grieved for him?'

何[2] 足 當[1] 賀[4] *Ho tsuh tang ho* 'How is (this event) sufficient to justify your congratulations?'

那[4] 個[4] 山[1] 足[4] 多[1] 高[1] *Nako shan shi to kao* 'How high is that mountain?'

滿[3] 洲[1] 兵[1] 爲[2] 甚[4] 麼[3] 叫[4] 旗[2] 人[2] 呢[2] *Manchou ping wei shimmo kiao k'ijên ni* 'Why are Manchu soldiers called banner men?'

他[1] 爲[2] 何[2] 怨[4] 我[3] *T'a weiho yuen wo* 'Why does he dislike me?'

緣[2] 何[2] 久[3] 不 來[2] *Yuenho kiu puh lai* 'Why have you not been for so long?'

你[3] 們[2] 何[2] 故[4] 來[2] 得 慌[3] 速 *Nimên hoku*

laitêh hwangsuh 'Why did you come so very quickly?'

THE RELATIVE PRONOUN.—Strictly speaking Chinese has no relative pronoun, and this deficiency is made up either by dividing a sentence which in English would take a relative form into two or more sentences, or by using a relative participle which is followed by a substantive expressed or implied, or by the use of the particle 所 *so*. The first method is by far the commonest; for instance, instead of such a sentence as 'There is a man at Shanghai who is the richest in the Empire,' a Chinaman would prefer to say 'There is a very rich man at Shanghai; he is the richest in the Empire.' But when the second form is adopted the possessive case sign 的 *tih* is suffixed to the verb, thus expressing the meaning of endowed with, possessed of, having, which has, etc. This peculiarity is common also to Japanese, the older Scythian languages, as well as the Dravidian languages. Thus in Chinese 'The house which I hire' is expressed by 我[3] 僱[4] 的 房[2] 子[3] *Wo kutih fangtzŭ*, lit. 'The house of my hiring,' or 'The boat which I bought yesterday' by 我[3] 昨 天[1] 買[3] 的 船[2] *Wo tsoht'ien maitih ch'uen*, lit. 'The boat of my yesterday buying.' But very

frequently, when the sense does not require the expression of the final substantive in the clause, it is omitted, and this is very commonly the case when the relative clause expresses an action and forms the subject of a sentence. In many such cases the Chinese *tih* is the equivalent of the English *er* in such words as 'speaker,' etc. For example, 'Who is he that speaks?' or 'Who is the speaker?' would be in Chinese 說話[1] 的是[4] 誰[2] *Shwohhwatih shi shui.* Here *jên* 'a man' is understood after *tih*, and the phrase then literally translated is 'The man of speaking words is who?' Or again 'The man who builds boats is named Li,' *sinicé* 做[4] 船[2] 的是[4] 姓[4] 李[3] *Tsoch'uentih shi sing Li* 'The (man) of building boats is named Li.' Or, 'Who is he that has come?' otherwise 'Who is the comer?' is rendered by 來[2] 的是[4] 甚[4] 麼[3] 人[3] *Laitih shi shimmo jên.* In this case *jên* is understood after the *tih*, and the sentence then reads 'The man of coming is what man?' In the same way in the phrase 他[1] 說的是[4] 糊[2] 塗[2] 話[4] *T'a shwohtih shi hut'u hwa, hwa* is understood after *tih*, and the sentence is to be translated 'The words which he speaks are words of folly.'

The relative 'whatever,' 'whoever,' is expressed

by 不 論[4] or 無[2] 論[4] *puh lun* or *wu lun* 'no matter,' lit. 'not discussing.' Thus 他[1] 賣[4] 不 論[4] 甚[4] 麼[3] 東[1] 西[1] 都[1] 不 好[3] *T'a mai puh lun shimmo tungsi tu puh hao* 'Whatever things he sells they are all bad.' Again, 無[2] 論[4] 甚[4] 麼[3] 人[2] 來[2] 說 我[3] 不 在[4] 家[1] *Wu lun shimmo jên lai shwoh wo puh tsaikia* 'Whoever comes say that I am not at home.'

'Which' or 'that which' is sometimes expressed by 所[4] *so* or 的 *tih*, the first of which follows the subject and precedes the predicate, while the *tih* immediately follows the predicate. As 你[3] 所[4] 說 的 話[4] *Ni so shwohtih hwa* 'The words which you spoke.' *So* is also used by itself in this sense, as in the phrases 無[2] 所[4] 不 爲[2] *Wu so puh wei* 'There was nothing which he did not do,' 無[2] 所[1] 不 能[2] *Wu so puh nêng* 'There is nothing which he cannot (do),' 你[3] 有[3] 所[4] 不 知[1] *Ni yu so puh chi* 'There is that which you do not know.'

Indefinite Pronouns.—'Some person or thing' is expressed by 某[3] *Mou*, as in the sentences 此[3] 是[4] 某[3] 人[2] 家[1] 子[3] 弟[4] *Tzŭ shi moujên kia tzŭ ti* 'This is a youth of the household of some one,' 有[3] 某[3] 要[4] 緊[3] 事[4] *Yu mou yaokin ssŭ* 'There is some important matter' 'Some' in the

plural is expressed by 幾[1] *Ki* or 幾[1] 個[4] *Ki ko* and 些[1] *Sie* or 些[1] 個[4] *Sie ko*. As—

在[4] 園[2] 裡[3] 有[3] 幾[1] 個[4] 人[2] *Tsai yuenli yu kiko jên* 'In the garden there are some men.'

他[1] 說 幾[1] 句[4] 話[4] *T'a shwoh ki kühwa* 'He spoke some sentences.'

在[4] 廣 東[1] 有[3] 些 個[4] 大[4] 城[4] *Tsai Kwang-tung yu sieko ta ch'éng* 'In Kwang-tung there are some large cities.'

他[1] 念[4] 過[4] 些[1] 緬[3] 甸[4] 書[1] *T'a nienkwo sie Mientien shu* 'He has read some Burmese books.'

有[3] 些[1] 吃 沒[2] 有[3] *Yu sie ch'ih mei yu* 'Is there something to eat or not?'

'Any' or 'anything' is expressed by 甚[4] 麼[3] *Shimmo*, a word which more commonly means 'what,' as has already been pointed out. As—

山[1] 地[4] 不 產[3] 甚[4] 麼[3] *Shan ti puh ch'an shimmo* 'The mountain lands do not produce anything.'

你[3] 有[3] 甚[4] 麼[3] 好[3] 東[1] 西[1] 麼[3] *Ni yu shimmo hao tungsi mo* 'Have you any good things?'

'No,' 'none,' and 'nothing' are expressed by the negative with *Shimmo*, thus:

我[3] 沒 甚[4] 麼[3] 下[4] 飯[4] *Wo muh shimmo hea fan* 'I have no inferior food.'

沒 甚[4] 麼[3] 利[4] 錢[2] *Muh shimmo lits'ien* 'There was no money profit.'

我[3] 沒[2] 有[3] 甚[4] 麼[3] 好[3] 的 *Wo mei yu shimmo haotih* 'I have nothing that is good.'

'Other' or 'another' is expressed by 別 *pieh*, or 別 的 *Piehtih*, 改[3] *Kai*, and 他[1] *T'a*.

激 出 別 樣[4] 的 事[4] 來[3] *Kih ch'uh piehyangtih ssŭ lai* 'To arouse and develop another kind of business.'

他[1] 欠[4] 了[3] 別 人[2] 錢[2] 債[4] *T'a k'ienliao piehjên ts'ienchai* 'He owed another man a debt.'

叫[4] 別 的 人[2] 來[2] *Kiao piehtihjên lai* 'Call another man to come.'

與[3] 學 別 國 的 文[2] 不 同[2] *Yü hioh piehkwohtih wên puh t'ung* 'It is different from learning the literature of other nations.'

是[4] 改[3] 一 個[4] 樣[4] 子[3] 麼[3] *Shi kaiyihko yangtzŭ mo?* 'Is it of another kind?'

我[3] 改[3] 天[1] 來[2] *Wo kait'ien lai* 'I will come on another day.'

他[1] 日[1] 必 有[3] 大[4] 發 跡 *T'ajih pihyu ta fahtsih* 'You will assuredly make a great mark some day.'

遠[3] 處[3] 他[8] 方[1] *Yuench'u t'afang* 'He lives far off in another place.'

'Each other' is expressed by 相[1] *Siang*.

相[1] 幫[1] *Siangpang* 'To help each other.'

請[3] 進[4] 後[4] 堂[2] 相[1] 見[1] *Ts'ing tsin hout'ang siangkien* 'Please to come into the inner hall that we may see each other.'

The Verb.

Verbs in Chinese are without conjugation, and many of them are used indiscriminately as verbs, nouns, and adverbs. Whatever the voice, mood, tense, number, or person they may be in, they remain immutable. The force they possess depends on the context or on certain other verbs which are occasionally added to them to indicate the exact part they are intended to play.

Chinese verbs are transitive or intransitive according to whether the actions they express do or do not terminate in the agent. Thus in the phrase 草[3] 生[1] *Ts'ao shêng* 'Herbs grow,' *shêng* is intransitive, but in the phrase 他[1] 的 面[4] 生[1] 了[3] 瘡[1] *T'atih mien shêngliao ch'wang* 'His face has grown an ulcer,' *shêng* becomes transitive. In the same way with the verb 唉[1] *Siao* 'to laugh' or 'to laugh at:' 他[1] 唉[4] *T'a siao* 'He laughs,' and 人[2] 都[1] 唉[4] 他[1] *Jên tu siao t'a* 'Men all laugh at him.' Some verbs are never

transitive, such as 坐[4] *Tso* 'To sit,' 站[4] *Chan* 'To stand,' 来[2] *Lai* 'To come,' etc.

Some transitive verbs become intransitive by being repeated with *yih* 'one.' Thus 猜[1] — 猜[1] *Ts'ai yih ts'ai* 'To guess' intransitively, 刷 — 刷 *Shwah yih shwah* 'To brush' intransitively, 翻[1] — 翻[1] *Fan yih fan* 'To turn,' intransitively, etc.

The substantive verbs are 是[4] *Shi*, 有[3] *Yu*, and 爲[2] *Wei*, 'To be,' and 在[4] *Tsai* when it refers to place. Thus—

那[4] 不 是[4] 個[4] 兒[2] 戲[4] *Na puh shi ko erhhi* 'That is not a child's play.'

外[4] 頭[2] 有[3] 人[2] 来[2] 了[3] *Wait'ou yu jên lai liao* 'Outside there are some men come.'

爲[2] 臣[2] 不 易[4] *Wei ch'ên puh i* 'To be a minister is not easy.'

東[1] 家[1] 不 在[3] 家[1] *Tungkia puh tsai kia* 'The master is not at home.'

There is no causative verb in Chinese, that is to say, there is no single verb which expresses the force of causing to do a thing, as there is in the Turkish, Dravidian, and other languages. But in Chinese, as in the Indo-European languages it is necessary to express the idea by a circumlocution, and for this purpose the auxiliary verb 教[4] *Kiao* 'To teach' is used, for which 叫[4]

Kiao 'To call' is often but improperly substituted. Thus—教[1] 他[1] 起[3] 來[2] *Kiao t'a k'ilai* 'Cause him to get up.' 莫 教[4] 我[3] 等[3] 久[3] *Moh kiao wo têng kiu* 'Do not cause me to wait long.'

誰[2] 教[1] 你[3] 在[4] 家[1] 閑[4] 坐[1] *Shui kiao ni tsai kia mên tso* 'Who caused you to sit moping at home?'

請[3] 你[3] 教[4] 他[1] 發 錢[2] *Ts'ing ni kiao t'a fah ts'ien* 'I beg you to cause him to advance some money.'

There is a large class of verbs in Chinese which may be called iterative, that is to say, they are each composed of two verbs of identical or nearly identical meanings. As for example:

商[1] 量[4] *Shangliang* 'to consult on,' from *Shang* 'to consult' and *Liang* 'to deliberate.'

慌[3] 忙[2] *Hwangmang* 'to be agitated,' from *Hwang* 'to be apprehensive' and *Mang* 'to be flurried.'

伺[4] 候[1] *Ssŭhou* 'to wait upon,' from *Ssŭ* 'to wait upon' and *Hou* 'to wait.'

吵[3] 鬧[1] *Ch'aonao* 'to brawl,' from *Ch'ao* 'to wrangle' and *Nao* 'to make a disturbance.'

問[4] 訊[1] *Wênsin* 'to examine judically,' from *Wên* 'to enquire' and *Sin* 'to investigate.'

稱[1] 呼[1] *Ch'ênghu* 'to designate,' from *Ch'êng* 'to style' and *Hu* 'to call.'

算[4] 計[4] *Swanki* 'to scheme,' from *Swan* 'to calculate' and *Ki* 'to plan.'

快[4] 活 *K'waihwoh* 'to be delighted,' from *K'wai* 'to be glad' and *Hwoh* 'to be cheerful.'

指[3] 點[3] *Chitien* 'to indicate,' from *Chi* 'to point out' and *Tien* 'to point out.'

議[4] 論[4] *Ilun* 'to discuss,' from *I* 'to deliberate' and *Lun* 'to discuss.'

求[2] 乞 *K'iuk'ih* 'to supplicate,' from *K'iu* 'to beg' and *K'ih* 'to entreat.'

懼[1] 怕[4] *Küp'a* 'to fear,' from *Kü* 'to fear' and *P'a* 'to be afraid of.'

戲[4] 弄[4] *Hilung* 'to sport,' from *Hi* 'to play' and *Lung* 'to toy with.'

救[4] 護 *Kiuhwoh* 'to save,' from *Kiu* to 'deliver' and *Hwoh* 'to protect.'

操[1] 練[4] *Ts'aolien* 'to drill troops,' from *Ts'ao* 'to drill' and *Lien* 'to practise.'

提[2] 防[2] *T'ifang* 'to watch against,' from *T'i* 'to attend to' and *Fang* 'to guard against.'

約 束 *Yohshuh* 'to restrain,' from *Yoh* 'to bind' and *Shuh* 'to restrain.'

拘[1] 束 *Küshuh* 'to coerce,' from *Kü* 'to bind' and *Shuh* 'to restrain' or 'coerce,'—and many others.

The Passive Voice.—Chinese, like the Dravi-

dian languages, has no regular passive voice, nor has it any means of expressing passivity by annexing particles, as in the Sanskrit. It however indicates passivity either by position or by the use of certain auxiliary verbs. For example, in the phrase 傢[1] 伙[3] 都[1] 壞[4] 了[3] *Kiahwo tu hwailiao* 'The furniture was all broken,' the position of the verb points to its being in the passive; or again in the phrase 中[1] 國 人[2] 不 是[4] 分[1] 旗[2] 人[2] 民[2] 人[2] 麼[3] *Chungkwoh jên puh shi fên k'i jên min jên mo?* 'Are not Chinamen divided into Bannermen and Civilians?' But when it is necessary otherwise to convey the force of the passive, the auxiliary verbs 被[4] *Pi* 'to suffer,' 受[4] *Shou* 'to receive,' and 吃 *Ch'ih* 'to eat,' are employed. This formation, in common also with the Dravidian languages, in which *paḍ-u* 'to suffer,' is used in such expressions as *kolla-(p)paṭṭan* 'he was killed,' lit. 'he suffered a killing,' much in the same way as *pi* is used in Chinese; and the Dravidian *uṇ* 'to eat' is used like the Chinese *Ch'ih* in such a phrase as *aḍi uṇḍân* 'he was beaten,' lit. 'he ate a beating.' Examples:

如[2] 今[1] 被[4] 風[1] 一 起[3] 吹[1] 落 了[3] *Jukin pi fêng yih k'i ch'uiloh-liao* 'It has now been blown

down by a gust of wind,' lit. 'it has now suffering a gust of wind been blown down.'

馬[3] 被[4] 雷[2] 打[3] 死[3] 了[3] *Ma pi lei ta ssʻŭliao* 'The horses were struck dead by a thunder storm,' lit. 'the horses suffering a thunder storm were struck dead.'

我[3] 受[4] 氣[4] 了[4] *Wo shou kʻiliao* 'I was scolded,' lit. 'I received scolding.'

他[1] 受[4] 了[3] 你[2] 的 欺[1] 負[1] *Tʻa shouliao nitih kʻifu* 'He was insulted by you,' lit. 'he received your insults.'

我[3] 不 肯[3] 吃 虧[1] *Wo puh kěn chʻih kʻwei* 'I am unwilling to be ill-used,' lit. 'I am unwilling to eat ill-usage.'

他[1] 那[4] 個[4] 人[2] 在[4] 衙[2] 門[2] 裡[2] 吃[3] 了 虧[1] *Tʻa nako jên tsai yamênli chʻihliao kʻwei* 'That man was ill-used in the Yamên.'

他[1] 吃 了[3] 害[4] *Tʻa chʻihliao hai* 'He was injured,' lit. 'he ate injury.'

The verb 見[4] *Kien* 'To see' is also occasionally used to denote the passive, as in such phrases as 見[4] 笑[4] *Kien siao* 'To be laughed at,' lit. 'to see laughter,' or 見[4] 棄[4] *Kien kʻi* 'To be rejected,' lit. 'to see rejection.'

Tenses.—The tenses in Chinese are commonly expressed by the context; for example, in the

sentence 我[3] 明[2] 天[1] 來[2] *Wo mingt'ien lai* 'I will come to-morrow,' no tense-particle is required to show that the verb is in the future tense. So again in the phrase 他[1] 昨 天[1] 去[4] *T'a tsoht'ien kü* 'He went yesterday,' the verb is plainly in the past tense. But when the context is insufficient to indicate the desired tense, certain verbs and particles are used to mark the past and future tenses of the indicative mood, the imperative mood, the present tense of the potential mood, the present participle, and gerund. The common signs of the past tense are the verbs 了[3] *Liao* 'To finish' and 過[4] *Kwo* 'To pass by,' both of which follow the verbs which they modify; and 曾[2] *Ts'éng* and 已[3]. 'past,' with the compound 已[3] 經[1] *Iking* 'Already passed by,' which always precede the verbs which they modify. Examples:

總[3] 督 發 了[3] 三[1] 千[1] 幾[1] 百 銀[2] 子[3] *Tsungtuh fahliao san ts'ien ki poh yintzü* 'The Viceroy paid out three thousand and some hundred (taels) of silver.'

乘[2] 勢[4] 破[4] 了[3] 敵 *Shêng shi p'oliao tih* 'Using his advantage, he defeated the enemy.'

我[3] 沒 到[4] 過[4] 那[4] 個[4] 地[4] 坊[1] *Wo mei taokwo nako tifang* 'I have not been to that place.'

在[4] 舖[1] 子[3] 裡[3] 頭[2] 我[3] 見[4] 過[4] 一 個[4] 奇[2]

怪[4] 東[1] 西[1] *Tsai p'utzŭlit'ou wo kienkwo yiko k'ikwai tungsi* 'In the shop I saw a curious thing.'

他[1] 曾[2] 遍[4] 走[3] 天[1] 下[4] *T'a ts'êng pientsou t'ienhia* 'He has made a circuit of the Empire.'

今[1] 夜 已[3] 有[3] 三[1] 更[1] *Kin ye i yu san kêng* 'It has already reached the third watch of the night.'

那[4] 件[4] 事[4] 已[3] 辦[4] 妥[3] 當[1] *Nakien ssŭ i pan t'otang* 'That business has been arranged securely.'

他[1] 已[3] 經[1] 躺[3] 到[4] 地[4] 下[4] *T'a iking t'ang tao tihia* 'He has lain down on the ground.'

這[4] 個[4] 身[1] 子[3] 已[3] 經[1] 下[4] 賤[4] 了[3] *Cheko shêntzŭ iking hiatsienliao* 'This body has become disgraced.'

The Future Tense.—This, in common with the other tenses of the Chinese verb, is very commonly expressed by the aid of the context alone, as in the sentence, 我[3] 的 時[2] 運[4] 到[4] 了[3] 自[4] 然[2] 就[4] 會[4] 發 財[2] *Wotih shiyun taoliao tzŭjan tsiu hwui fahts'ai* '(When) my chance has come, then assuredly I shall be able to make money.' Here the verb *hwui* 'to be able' is necessarily in the future tense, and no tense-sign is needed to show that it is so.

At other times the future is indicated by the

use of the verbs 將[1] *Tsiang* 'shall' or 'will,' and 要[4] *Yao* 'to want' or 'desire.' Thus:

病[4] 兇[2] 一[4] 定[1] 他[1] 將[1] 死[3] *Ping hiung yiting t'a tsiang ssŭ* 'The disease is virulent and he certainly will die.'

事[4] 完[2] 了[3] 他[1] 將[1] 回[2] 來[2] *Ssŭ wanliao t'a tsiang hwuilai* 'When the business is finished, he will come back.'

田[2] 裡[3] 早[3] 稻[4] 剛[1] 要[4] 開[1] 花[1] *T'ienli tsao tao kang yao k'aihwa* 'In the fields the early rice will be just bursting into flower.'

明[2] 年[2] 我[3] 要[4] 去[4] *Mingnien wo yao k'ü* 'Next year I shall go.'

The Imperative Mood.—The imperative mood, when it is used affirmatively, is commonly expressed by the verb alone, as, for example, the order which is to be heard on the execution ground or in a street riot, 打[3] *Ta* 'Strike.' Sometimes the verb 罷[4] *Pa* 'To suffice' is added to the verb, as in the phrase 你[3] 去[4] 罷[4] *Ni k'ü pa* 'You go,' lit. 'you go and it suffice;' or the verb 許[3] *Hü* 'To allow' is prefixed to the verb, as in the phrase 許[3] 他[1] 出 入 *Hü t'a ch'uh juh* 'Let him go in and out.' The negative form of the imperative mood is at times expressed by the use of the following words: 別 *Pieh*, 別 要[4] *Pieh yao*, 不 要[4] *Puh yao* 'Do

not;' 不用[4] *Puh yung* 'Do not use;' 不許[3] *Puh hü* 'Do not allow;' 休[1] *Hiu* 'To stop;' and 莫 *Moh* 'Do not.' Thus:

別惹[3]禍[4]事[4] *Pieh jé hwo ssŭ* 'Do not bring gratuitous evil on yourself.'

別要[4]太[4]性[4]急 *Pieh yao tai singkih* 'Be not too hasty.'

不要[4]寫[3]得歪[1] *Puh yao siet'eh wai* 'Do not write it askew.'

不用[4]動[4]氣[4] *Puh yung tung k'i* 'Do not be angry.'

不許[3]他[1]打[3]仗[4] *Puh hü t'a tachang* 'Do not let them fight.'

休[1]縱[4]六畜作踐[4]人[2] *Hiu tsung luh ch'uh tsoh tsien jên* 'Do not allow the six domestic animals to injure men.'

莫說天[1]理[3]不容[2] *Moh shwoh t'ien li puh yung* 'Do not say that Providence is unendurable.'

The future imperative, answering to the tense-sign 'must,' is formed by prefixing the words 必 *Pih*, 須 *Sü*, 須要 *Sü yao*, 必須[1] *Pih sü*, all meaning 'must.' Examples:

不必驚慌了 *Puh pih kinghwangliao* 'You must not be alarmed.'

你[3]須[1]聽[1]我[3]們[2]的說話[4] *Ni sü t'ing wo-mêntih shwohhwa* 'You must listen to what we say'

你[5] 須[1] 要[4] 忌[4] 諱[1] *Ni süyao ki hwui* 'You must shun the use of names which are tabu.'

你[3] 必 須[1] 立 刻 就[4] 來[2] *Ni pihsü lihk'oh tsiu lai* 'You must come instantly.'

THE POTENTIAL MOOD.—The present tense of the potential mood is expressed either by suffixing the auxiliary verb 得 *Tĕh* 'To obtain' to the principal verb; or by prefixing 可[3] *K'o*, or 可[3] 以[3] *K'o-i* 'Can,' or 會[4] *Hwui*, or 能[2] *Nêng* 'To be able.' As, for example:

使[3] 得 *Shitĕh* 'It can be done,' 用[4] 得 *Yungtĕh* 'Can use' or 'it can be used.' 買[3] 得 *Maitĕh* 'Can buy' or 'it can be bought.' 做[4] 得 *Tsotĕh* 'It can be done.' 說 得 *Shwohtĕh* 'It can be said.' 他 來[2] 得 *T'a laitĕh* 'He can come.' 我[3] 信[1] 得 *Wo s'intĕh* 'I can believe.'

The negative form of such compounds is expressed by the insertion of the negative 不 *Puh* between the principal verb and the auxiliary. Thus:

使[3] 不 得 *Shipuhtĕh* 'It cannot be done.'

用[4] 不 得 *Yungpuhtĕh* 'Cannot use' or 'it cannot be used,' etc.

得 *Tĕh* is often used in the potential sense in compound expressions composed of the principal verb and a complementary verb. Thus:

聽[1] 得 出 *T'ingtêhch'uh* 'Can hear distinctly.'
想[3] | | *Siangtêhch'uh* 'Can think it out distinctly.'
認[4] | | *Jêntêhch'uh* 'Can recognise.'
過[4] | 去 *Kwotêhk'ü* 'Can pass by.'
看[4] | 見 *K'antêhkien* 'Can see.'
躲[3] | 過 *Totêhkwo* 'Can escape,' and many others.

The negative form of these compounds is expressed by the substitution of 不 *Puh* for 得 *Têh*. Thus:

聽[1] 不 出 *T'ingpuhch'uh* 'Cannot hear distinctly.'
想[3] 不 出 *Siangpuhch'uh* 'Cannot think it out distinctly,' etc.

In some compounds in which the auxiliary *T'êh* is suffixed to a principal verb, it appears to have lost much of its independent meaning, and only to retain so much as to limit the verb to a single act. As:

記[4] 得 *Kitêh* 'To remember.' 認[4] 得 *Jêntêh* 'To recognise.' 省[3] 得 *Shêngtêh* 'To avoid.' 免[3] 得 *Miêntêh* 'To escape from.' 聽[1] 得 *T'ingtêh* 'To hear.' 懂[3] 得 *Tungtêh* 'To understand.'

But in such cases the negative is formed not by substituting 不 *Puh* 'not' for *têh*, as in the previous instances, but by prefixing *Puh*.

Thus 我[3] 不 記[4] 得 *Wo puh kitêh* 'I do not

remember.' 他[1] 不 認[4] 得 *T'a puh jêntêh* 'He does not recognise,' etc.

Occasionally *Têh* takes the second place in compounds of three words, of which the first is a verb and the third an adverb, and when so placed it frequently loses its potential force. As 賺[4] 得 少[3] *Chantêh shao* 'It has been little profitable,' lit. 'making profit it has obtained less.' 折 得 多[1] *Chehtêh to* '(I) have deducted much.' 說 得 是[4] *Shwohtêh shi* 'It is spoken rightly.' 做[4] 得 好[3] *Tsotêh hao* 'It is well done.' In these and similar cases the negative is formed by adding 不 *Puh* after *Teh* and before the adverb. Thus: 賺[4] 得 不 少[3] *Chantêh puh shao* 'It has been not a little profitable.' 折 得 不 多[1] *Chehtêh puh to* 'I have not deducted much.' 說 得 不 是[4] *Shwohtêh puh shi* 'It is not spoken rightly.'

Sometimes again *Têh* takes the second place in compounds of three words, of which the first is an adjective and the third an adverb. As:

熱 得 緊[3] *Jêhtêh kin* 'It is extremely hot.' 我[3] 忙[2] 得 緊[3] *Wo mangtêh kin* 'I am urgently busy.' 好[3] 得 緊[3] *Haotêh kin* 'It is extremely good.' 苦[3] 得 緊[3] *Kutêh kin* 'It is extremely troublesome,' etc.

Têh is also employed to form the optative mood

in such expressions as 巴 不 得 *Pa puh têh* 'Oh that it might be so.'

可 K'o AS A SIGN OF THE POTENTIAL MOOD. Examples:

寡[3] 不 可[3] 敵 衆[4] *Kwa puh k'o tih chung* 'The few cannot stand against the many.'

你[3] 可[3] 在[4] 這[4] 裡[3] 宿 歇 *Ni k'o tsai cheli suhhieh* 'You can sleep the night here.'

酒[3] 不 可[3] 多[1] 吃 *Tsiu puhk'o to ch'ih* 'Wine cannot be drunk in large quantities.'

可[3] 以[3] K'o-I AS A SIGN OF THE POTENTIAL MOOD. Examples:

他[1] 可[3] 以[3] 不 可[3] 以[3] *T'a k'o-i puh k'o-i* 'Can he or can he not?'

你[3] 可[3] 以[3] 從[2] 學 *Ni k'o-i ts'ung hioh* 'You can follow (his) instructions.'

我[3] 可[3] 以[3] 獲 利[4] *Wo k'o-i hwohli* 'I can make a profit.'

會[4] Hwei, 'Can' = 'TO BE ABLE,' AS A SIGN OF THE POTENTIAL MOOD. Examples:

他[1] 會[4] 做[4] 詩[1] *T'a hwei tso shi* 'He can make poetry.'

我[3] 會[4] 寫 字 *Wo hwei sie tzŭ* 'I can write characters.'

那[4] 個[4] 人[2] 會[4] 騎[2] 馬[3] *Nako jên hwei k'i ma* 'That man can ride.'

我[3] 會[4] 射[4] 弓[1] *Wo hwei she kung* 'I can shoot with the bow.'

你[3] 會[4] 喫 酒[3] *Ni hwei ch'ih tsiu* 'You are able to drink wine.'

能[2] NÊNG, 'TO BE ABLE,' AS A SIGN OF THE POTENTIAL MOOD. Examples:

我[3] 能[2] 讀 書[1] *Wo nêng tuh shu* 'I can read.'

他[1] 不 能[2] 久[3] 待[4] *T'a puh nêng kiu tai* 'He cannot wait long.'

人[2] 生[1] 能[2] 幾[3] 何[2] *Jên shêng nêng kiho* 'Man's life can (endure) for how long?'

你[3] 焉[1] 能[2] 出 我[3] 氣[4] *Ni yen nêng ch'uh wo k'i* 'How can you arouse my anger?'

THE SUBJUNCTIVE MOOD.—The subjunctive mood is expressed in Chinese either by position or by prefixing the particles 若 *Joh* and 如[2] 果[3] *Ju kwo* 'If' to the verb. As for example:

你[3] 不 去[4] 我[3] 也[3] 不 去[4] *Ni puh k'ü wo ye puh k'ü* 'If you do not go, I also will not go.'

他[1] 不 折 本[3] 便[4] 好[3] *T'a puh cheh pên pien hao* 'If he does not reduce his capital, it will be well.'

你[3] 好[4] 學 更[4] 容[2] 易[4] *Ni hao hioh kêng yung i* 'If you were fond of learning, it would be easier.'

老[3] 爹[2] 若 肯[3] 憐[2] 憫[3] 借[4] 些[1] 金[1] 子[3] *Laoye joh kêng lienmin tsie sie kintzù* 'If you, Sir, would

consent to have compassion, and would lend me a few pieces of gold.'

你[3] 若 願[4] 意[4] 論[4] 這[4] 事[4] 必 須[1] 快[4] 一 點[3] *Ni joh yueni luu che ssŭ pihsü k'wai yihtien* 'If you wish to discuss the matter, you must be a little quicker.'

若 有[3] 吵[3] 鬧[4] 的 事[4] 我[3] 不 來[2] *Joh yu ch'ao-naotih ssŭ wo puh lai* 'If it is to be a riotous business I will not come.'

若 是[4] 如[2] 此[3] *Joh shi ju tzŭ* 'If it be thus.'

如[2] 果[3] 這[4] 樣[4] *Jukwo che yang* 'If it be so.'

直 路[4] 上[4] 如[2] 果[3] 有[3] 賊 我[3] 遶[3] 路[4] 走[3] *Chih lushang jukwo yu tseh wo jao lu tsou* 'If there are robbers on the straight road, I will go by the round-about road.'

如[2] 果[3] 官[1] 好[3] 百 姓[4] 平[2] 安[1] *Jukwo kwan hao pohsing p'ingngan* 'If the officials are good, the people will be peaceable.'

The Present Participle is sometimes formed by suffixing either 的 *tih* or 着 *choh* to the verb. Thus:

坐[4] 的 坐[4] 走[3] 的 走[3] *Tsoti tso tsouti tsou* 'Let those sitting, sit, and those walking, walk.'

把[1] 舵[4] 的 是[4] 船[2] 官[1] *Patotih shi ch'uen kwan* 'He steering is the captain.'

貫[4] 串[4] 着 錢[2] 作 了[3] 這[4] 個[4] 頸[3] 鍊[4]

Kwanch'uanchoh ts'ien tsohliao cheko kinglien 'Stringing together (some) cash he made this necklace.'

這[4] 貨[4] 顛[1] 倒[3] 着 壞[4] 了[3] *Che hwo tientaocholi hwailiao* 'These goods being upset were spoilt.'

帶[4] 着 箭[4] 是[4] 兵[1] 丁[1] *Taichoh tsien shi pingting* 'He carrying the arrows is a soldier.'

Auxiliary Verbs.—There are certain auxiliary verbs in Chinese, which are joined as complements to other verbs to develope and give direction to their meanings. The most frequently used of these are the verbs 來[2] *lai* 'to come,' and 去[4] *k'ü* 'to go,' and, as is natural from their meanings, they are more commonly added to verbs to imply approach and departure. To speak of *Lai*, first, it forms the complement of the verb 拿[2] *na* 'to take,' and thus with it means 'to take and come' ='to bring.' When the object to be brought is mentioned, it is placed after the *na* and before the *lai*. As in the phrase 叫[4] 他[1] 拿[2] 茶[2] 來[2] *Kiao t'a na ch'a lai* 'Tell him to bring tea,' lit. 'tell him to take tea and come;' or again 我[3] 請[3] 你[3] 拿[2] 我[3] 的 書[1] 來[2] *Wo ts'ing ni na wotih shu lai* 'I request you to bring my books.'

Lai is also added to other verbs having the

sense of 'drawing' or 'bringing.' For instance, we have 他[1] 欲 抜 劍[4] 來[2] *T'a yuh pah kien lai* 'He wished to draw his sword,' lit. 'he wished to pull out his sword and come.' It is commonly used also with the verb 攏[3] *lung* 'to drag' or 'collect.' As 把[1] 這[4] 個[4] 東[1] 西[1] 取[3] 攏[3] 來[2] *Pa cheko tungsi ts'ülung lai* 'Take these things and gather them together.' 拿[2] 那[4] 個[4] 土 掃[4] 攏[3] 來[2] *Na nako t'u saolung lai* 'Take that dust and sweep it together.' 拿[2] 那[4] 些[1] 書[1] 討[3] 攏[3] 來[2] *Na na sie shu taolung lai* 'Take those several books and gather them together.' Prof. Julien described such words as 把[1] *pa* and 拿[2] *na* in the three foregoing sentences as signs of the accusative case, and would have translated the above as 'gather together those things;' 'sweep that dust together;' 'gather those books together.'

Lai is also used to give the approaching direction with verbs such as 到[4] *Tao* 'to arrive at,' 往[3] *Wang* 'to go towards,' 回[2] *Hwei* 'to return,' 過[4] *Kwo* 'to pass,' and 出 *Ch'uh* 'to go out,' and in all these compounds the place or object when named is interposed between the principal verb and its complement. Examples:

明[2] 天[1] 知[1] 縣[4] 到[4] 這[4] 兒[2] 來[2] *Ming'tien*

chihien tao che-érh lai 'To-morrow the district magistrate will arrive here,' lit. 'will arrive here and come.'

昨晚[3] 上[4] 總[3] 督[3] 往[3] 這[4] 城[2] 來[2] 了[3] *Tsoh wanshang Tsungtuh wang che ch'éng lailiao* 'Last evening the Viceroy came in the direction of this city.'

我[3] 明[2] 年[2] 回[2] 中[1] 國 來[2] *Wo mingnien hwei Chung-kwoh lai* 'Next year I shall come back to China.'

他[1] 在[4] 小[3] 船[2] 過[4] 河[2] 來[2] 了[3] *T'a tsai siao ch'uen kwo ho lailiao* 'He came across the river in a small boat.'

赶[3] 出 一 百 多[1] 個[4] 賊 來[2] *Kan ch'uh yih poh to ko tseh lai* 'Hurridly there came out upwards of a hundred robbers.'

Lai is very commonly immediately attached to these verbs when the place is not mentioned. As for example:

我[3] 的 父[4] 母[3] 來[2] 到[4] 了[3] *Wotih fumu lai taoliao* 'My father and mother have come.'

他[1] 向[4] 西[1] 往[3] 來[2] 了[3] *T'a hiang si wang lailiao* 'He came in the direction of the west.'

我[3] 的 朋[2] 友[3] 上[4] 月 回[2] 來[2] 了 *Wotih péngyu shangyueh hweilailiao* 'My friend came back last month.'

叫[4] 他[1] 過[4] 來[2] *Kiao t'a kwolai* 'Tell him to come over.'

弄[4] 他[1] 出 來[2] *Lung t'a ch'uhlai* 'Bring him out.'

This last compound *Ch'uhlai* is frequently used as a complement to certain verbs, as, for instance:

他[1] 的 話[4] 我[3] 聽[1] 不 出 來[2] *T'atih hwa wo t'ing puh ch'uhlai* 'I cannot hear his words distinctly.'

這[4] 件[4] 犯[4] 事[4] 你[3] 必 須[1] 抄 出 來[2] *Chekien fan ssŭ ni pihsü ch'ao ch'uhlai* 'You must search out this illegal affair.'

他[1] 露[4] 出 馬[3] 脚 來[2] *T'a luch'uh makioh lai* 'He let the horse's hoof appear,' i.e. 'he let out the secret.'

他[1] 現[4] 出 本[3] 像[4] 來[2] *T'a hiench'uh pên siang lai* 'He allowed his real likeness to appear.'

Lai is very commonly used as a complement to the verb 起[2] *K'i* 'to arise.' Thus: 叫[4] 他[1] 起[3] 來[2] *Kiao t'a k'ilai* 'Tell him to get up.' 拿[2] 起[3] 筆 來[2] *Na k'i pih lai* 'Take up the pencil.'

K'ilai often also expresses the beginning of an action, or that it is going on, as in the following phrases—

咲[4] 起[3] 來[2] *Siao k'ilai* 'To begin to laugh.'

哭[4] | | *Ku k'ilai* 'To begin to cry.'

怒[4] 起[3] 來[2] *Nu k'ilai* 'To become angry.'
喊[3] | | *Han k'ilai* 'To begin to call at.'
貴[4] | | *Kwei k'ilai* 'To become dear.'
賤[4] | | *Tsien k'ilai* 'To become cheap.'
熱 | | *Jeh k'ilai* 'To become hot.'
冷[3] | | *Lêng k'ilai* 'To become cold.'
疼[2] | | *T'êng k'ilai* 'To begin to ache.'
痒[3] | | *Yang k'ilai* 'An ulcer began to form.'

K'ilai is also used in the sense of 'to rise into sight,' as 赤 膊[3] 起[3] 來[2] *Ch'ih-poh k'ilai* 'The naked shoulder appeared.'

Lai is also frequently used in the sense of 'to be able.' Thus—

記[4] 不 來[2] *Ki puh lai* 'I cannot remember.'
讀 | | *Tuh puh lai* 'I cannot read.'
寫[3] | | *Sie puh lai* 'I cannot write.'
解[3] | | *Kie puh lai* 'I cannot explain.'
擋[4] 隔 不 來[2] *Pi-koh puh lai* 'I cannot screen it off.'
挽[3] 回[2] | | *Wan-hwei puh lai* 'It cannot be restored' to its former state.
做[4] 不 來[3] *Tso puh lai* 'I cannot do it.'

Lai is sometimes used in a participial sense, as

來[2] 年[2] *Lai nien* 'The coming year.'
| 日 *Lai jih* 'The coming day.'
| 手[3] *Lai shou* 'The bearer,' lit. 'the coming hand.'

來[2] 文[2] *Lai wên* 'The present despatch.'

Lai occurs also in such phrases as—

原[2] 來[2] *Yuenlai* 'Originally,' for example 原[2] 來[3] 下[4] 賤[4] 出 身[1] *Yuenlai hia tsien ch'uh shên* 'He originally came from a low and mean rank.'

本[3] 來[2] *Pênlai* 'Originally,' as 米[3] 本[3] 來[2] 已[3] 賣[4] 得 貴[4] 了[3] *Mi pênlai i maitêh kweiliao* 'Rice was originally sold at a dear rate.'

近[4] 來[2] *Kinlai* 'Lately,' as 近[4] 來[2] 有[3] 所[3] 煩[2] 惱[3] *Kinlai yu so fan nao* 'Lately there have been matters which have worried me.'

後[4] 來[2] *Houlai* 'Afterwards,' as 後[4] 來[2] 一 發 財 *Houlai yih fahts'ai* 'Afterwards when you once make money.'

從[2] 今[1] 以[3] 來[2] *Ts'ung kin i lai* 'Hence forth,' as 從[2] 今[1] 以[3] 來[2] 不 可[3] 去[4] 賭[3] *Tsung kin i lai puh k'o k'ü tu* 'Henceforth I cannot go to gamble.'

自[4] 古[3] 而[2] 來[2] *Tzŭ ku erh lai* 'From antiquity,' as 自[4] 古[3] 而[2] 來[2] 父[4] 母[3] 愛[4] 惜 兒[2] 女 *Tzŭ ku erh lai fu mu ngaisih êrh nu* 'From antiquity fathers and mothers have loved their children.'

前[2] 日 以[3] 來[2] *Ts'ien jih i lai* 'Since the day before yesterday,' as 我[3] 前[2] 日 以[3] 來[2] 一 連[2] 輸[1] 了[3] *Wo ts'ienjih i lai yihlien shuliao* 'Since the day before yesterday I lost continually.'

從[2] 來[2] *Ts'unglai* 'Hitherto,' as 我[3] 從[2] 來[2] 在[4]

城[2] 裡[3] 頭[2] 住[4] 了[3] *Wo ts'unglai tsai ch'énglit'ou chuliao* 'I have hitherto lived in the city.'

從[2] 來[2] 不 *T'sunglai puh* 'Never,' as 我[3] 從[2] 來[2] 不 騙[4] 你[3] *Wo ts'unglai puh p'ien ni* 'I have never deceived you.'

往[3] 來[2] *Wanglai* 'Going and coming,' as 行[2] 貨[4] 客 人[2] 往[3] 來[2] 不 絕 *Hinghwo k'ohjèu wanglai puh tsüeh* 'Dealers in ordinary goods go and come without ceasing.'

來[2] 由[2] *Laiyu* 'To originate,' as 怎[4] 麼[3] 來[2] 由[2] *Tsênmo laiyu* 'How did it originate?'

由[2] 來[2] *Yulai* 'From the first,' 他[1] 由[2] 來[2] 是[4] 老[3] 實 人[2] *T'a yulai shih laoshih jén* 'He has been from the first an honest man.'

When *Lai* follows a numeral, it has the force of 'nearly' or 'about,' as 我[3] 借[4] 了[3] 十 來[2] 兩[3] 銀[2] 子[3] *Wo tsieliao shih lai liang yintzŭ* 'I borrowed about ten taels of silver.'

The complementary verb 去[4] *K'ü* 'to go' plays a similar part in the direction of departing to that which *Lai* plays in the direction of coming. Thus, as *Nalai* is 'to bring,' *Nak'ü* is 'to take away.' For example: 拿[2] 酒[3] 杯[1] 去[4] *Na tsiupei k'ü* 'Take away the wine-cup.' And like as *Lai* is used with the verbs 往[3] *Wang*, 回[2] *Hwei*, 過[4]

Kwo, 出 *Ch'uh,* etc., to give the approaching direction to them, *K'ü* is joined to them to give the sense of departing. Thus:

你[3] 往[3] 那[3] 兒[2] 去[4] *Ni wang na-êrh k'ü* 'Where are you going?'

我[3] 要[4] 早[3] 回[2] 去[2] *Wo yao tsao hwei k'ü* 'I want to go back early.'

他[1] 到[4] 河[2] 南[2] 邊[1] 過[1] 去[4] 了[3] *T'a tao ho nan pien kwok'üliao* 'He crossed over to the southern bank of the river.'

他[1] 出 去[4] 了[3] *T'a ch'uhk'üliao* 'He has gone out.'

Kü is also used with such verbs as 開 *K'ai* 'to separate,' 搬[1] *Pan* 'to remove,' 走[3] *Tsou* 'to go,' 退[4] *T'ui* 'to retire,' 進[4] *Tsin* 'to enter,' 丟[1] *Tui* 'to throw away,' 棄[4] *K'i* 'to throw away,' 推[2] *Tui* 'to push away,' and others, as:

休[1] 要[4] 說 開[1] 去[4] *Hiu yao shwo k'aik'ü* 'Do not speak of going away.'

我[3] 要[4] 搬[1] 去[4] *Wo yao pank'ü* 'I want to remove elsewhere.'

他[1] 一 迷[2] 地[4] 走[3] 去[4] *T'a yih miti tsouk'ü* 'He is walking in a fool's paradise.'

後[4] 一 天[1] 賊 退[4] 去[4] 了[3] *Hou yih t'ien tseh tuik'uliao* 'The next day the rebels retreated.'

到[4] 了[3] 城[2] 門[2] 他[1] 進[4] 去[4] 了[3] *Taoliao*

ch'êng mên t'a tsink'üliao 'When he arrived at the city gate he entered in.'

拿[2] 這[4] 脏[1] 臟[1] 衣[1] 服 丟[1] 去[4] *Na che angtsang ifuh tiuk'ü* 'Take these dirty clothes and throw them away.'

棄[4] 去[1] 這[4] 菓[3] 我[3] 都[1] 不 要[4] *K'ik'ü che kuo wo tu puh yao* 'Throw away this fruit, I don't want it at all.'

那[4] 兩[3] 個[4] 人[2] 要[4] 打[3] 仗[4] 旁[2] 人[2] 推[2] 去[4] 了[3] 他[1] *Na liangko jên yao tachang p'angjên t'uik'üliao t'a* 'Those two men wanted to fight, but the by-standers pushed them away.'

K'u is used also participially, as

去[4] 年[2] *K'ünien* 'Last year,' lit. 'the gone year.'

去[4] 文[2] *K'üwen* 'The despatch sent,' lit. 'the gone despatch.'

去[4] 世[4] *Küshi* 'Dead,' lit. 'gone from the world.'

K'ü sometimes also means 'to die,' as in the phrase 他[1] 病[4] 了[3] 想[3] 必 去[4] *T'a pingliao siang pihkü* 'He is ill, and I think must die.'

The verb 打[3] *Ta* 'To strike' is used in the complementary sense of 'to make' or 'to do,' in such phrases as the following:

打[3] 仗[4] *Tachang* 'To fight,' as 街[1] 上[4] 有[3] 兩[3] 個[4] 人[2] 打[3] 仗[4] *Kieshang yu liangko jên tachang* 'There were two men fighting on the street.'

打[3] 勝[1] 仗[4] *Tashingchang* 'To gain the victory,' as 壯[4] 健[4] 的 打[3] 勝[1] 仗[4] *Chwangkientih tashingchang* 'The strong one gained the victory.'

打[3] 敗[4] 仗[4] *Tapaichang* 'To be defeated,' as 軟[3] 弱 的 打[3] 敗[4] 仗[4] *Juanjohtih tapaichang* 'The weak one was defeated.'

打[3] 掃[4] *Tasao* 'To sweep,' as 拿[2] 一 把[3] 苕[2] 帚[4] 打[3] 掃[4] 房[2] 屋 *Na yihpa t'iaochou tasao fangwuh* 'Take a broom and sweep the rooms.'

打[3] 架[4] *Takia* 'To squabble,' as 休[1] 要[4] 同[2] 下[4] 人[2] 打[3] 架[4] *Hiuyao t'ung hiajên takia* 'Do not squabble with your inferiors.'

打[3] 點[3] *Tatien* 'To arrange,' as 事[4] 多[1] 打[3] 點[3] 不 成[2] *Ssŭ to tatien puh ch'ing* 'Business matters are so numerous that I cannot arrange them properly.'

打[3] 發 *Tafah* 'To send,' as 打[3] 發 他[1] 到[4] 衙[2] 門[2] 去[4] *Tafah t'a tao yamên k'ü* 'Send him to the Yamên.'

打[3] 水[3] *Tashwui* 'To draw water,' as 叫[4] 我[3] 的 跟[1] 班[1] 打[3] 水[3] 來[2] *Kiao wotih kênpan tashwai lai* 'Tell my servant to draw some water.'

打[3] 酒[3] 來[2] *Tatsiu lai* 'To get some wine,' as

請[3] 你[3] 打[3] 酒[3] 來[2] *Ts'ing ni tatsiulai* 'I request you to get some wine.'

打[3] 鄉[1] 談[2] *Ta hiangt'an* 'To speak a village dialect,' as 休[1] 要[4] 打[3] 鄉[1] 談[2] *Hiu yao ta hiangt'an* 'Do not speak a village dialect.'

打[3] 睡[4] *Tashui* 'To sleep,' as 他[1] 在[4] 床[2] 上[4] 打[3] 睡[4] 了[3] *T'a tsai chw'angshang tashuiliao* 'He is asleep on the bedstead.'

打[3] 話[4] *Tahwa* 'To speak,' as 他[1] 門[2] 不 許[3] 他[1] 打[3] 話[4] *T'amên puh hü t'a tahwa* 'They do not allow him to speak.'

打[3] 緊[3] *Takin* 'Important,' as 那[4] 件[4] 事[4] 不 打[3] 緊[3] *Nakien ssŭ puh takin* 'That affair is not important,' or 他[1] 的 話[4] 打[3] 何[2] 緊[3] *T'atih hwa ta ho kin* 'Of what importance are his words?'

打[3] 撈[2] 起[3] 來[2] *Talao k'ilai* 'To drag out of the water.' 他[1] 在[4] 水[3] 裡[3] 打[3] 撈[2] 起[3] 來[2] *T'a tsai shwaili talao k'ilai* 'He is in the water, drag him out.'

打[3] 魚[2] *Tayü* 'To fish.'

Ta is also very commonly used in its legitimate meaning of 'to strike.' It is the word of command given by the presiding official at an execution, authorising the executioner to strike; it is the word used for official floggings, as 打[3] 一 百 板[3] *Ta yihpoh pan* 'To strike a hundred blows

with the bamboo,' and it is used in every sense in which we employ 'to knock,' 'to beat,' or 'to strike.' As:

打[3] 得 重[4] *Tatêh chung* 'To beat severely.'

打[3] 得 輕[1] *Tatêh king* 'To beat lightly.'

不 是[4] 打[3] 便[4] 是[4] 罵[4] *Puh shì ta pien shì ma* 'If he is not striking him, he is abusing him.'

打[3] 鐵 的 *Tat'iehtih* 'A blacksmith,' lit. 'one who strikes iron.'

打[3] 雷[2] *Talei* 'To thunder,' lit. 'to strike the thunder.'

Examples of the use of 着 *Choh* 'To put on,' as clothes, 'to cause,' 'to order.'

As an auxiliary verb *choh* commonly signifies a completed action, as 他[1] 在[4] 河[2] 邊[1] 上[4] 站[4] 着 *T'a tsai ho pienshang chanchoh* 'He stood upon the river's bank.'

我[1] 望[4] 着 他[1] 的 房[2] 子[3] *T'a wangchoh tati'h fangtzŭ* 'He looked towards his house.'

我[3] 們[2] 遇[4] 着 大[4] 風[1] 波[1] *Womên yuchoh ta fêng po* 'We encountered great winds and waves.'

Sometimes it gives an imperative sense to the verb, as 聽[1] 着 天[1] 便[4] 了[3] *T'ingchoh t'ien pien liao* 'Listen to heaven and it will be well.'

Choh also sometimes gives to the preceding

verb the force of the present participle, as 托着權[2]勢[4]這[4]般官[1]着實可[3]惡[4] *T'ohchoh k'üenshi chepan kwan chohshih k'owu* 'This sort of grasping-at-power official is very rightly detestable.'

他[1]在[4]街[1]上[4]躺[3]着 *T'a tsai kieshang t'angchoh* 'He is lying down on the street.'

Choh is also an intensive particle, deriving this force from the verbal sense belonging to it of 'to put on,' 'to fit closely,' hence it has the derived meaning of sticking close. Thus 着實 *Chohshih*, as in the phrase above quoted means 'fittingly right,' or 'very right, or rightly;' again 着意[4] *Choh i* is 'Exactly to my mind,' lit. 'exact intention;' and 着急 *Chohkih* is 'Very anxious.'

Choh sometimes serves as a sign of the potential mood, as in these examples:

昨夜[4]裡[3]我[1]睡[4]不着 *Tsohyeli wo shuipuh-choh* 'Last night I could not sleep.'

我[3]尋[2]不着我[3]的馬[3]夫[1] *Wo sinpuh-choh wotih mafu* 'I cannot find my groom.'

Choh also means 'To order,' as:

着令[4]他[1]出糶[4]六百担[3] *Choh ling t'a ch'uht'iao luh poh tan* 'He ordered him to sell six hundred loads of grain.'

着各管[2]縣[4]海[3]口[3]地[4]方實力查[2]拿[2] *Choh k'oh ying, hien, haik'ou tifang shihlih ch'a na* 'He ordered (the officials of) every camp, district, and port, with genuine energy, to examine and take them.'

The auxiliary verb 'ought' is commonly expressed by 應[1] *Ying*, or 該[1] *Kai*, or 應[1]該[1] *Yingkai*, or 該[1]當[1] *Kaitang*, or 應[1]當[1] *Yingtang*, as:

每[3]年[2]應[1]銷[1]多[1]少[3]都[1]有[3]定[4]額 *Mei nien ying siao toshao tu yu tingngoh* 'The quantity which should be fused each year is all fixed.'

小[3]各官[1]應[1]陞[1]應[1]調[2]應[1]補[3]應[1]降[4]應[1]革都[1]歸[1]潘[2]台[1] *Siao k'ohkwan ying shing, ying t'iao, ying pu, ying kiang, ying koh tu kwei fan-t'ai* 'Which of the small mandarins ought to be promoted, or transferred, or recruited, or degraded, or cashiered, all rests with the Provincial Treasurer.'

他[1]的罪[4]重[4]該[1]死[3] *T'atih tsui chung kai ssŭ* 'His crime is heavy, he ought to die.'

地[4]方[1]官[1]該[1]赶[3]緊[3]設法 *Tifang kwan kai kankin sheh fah* 'The local officials ought quickly to devise a remedy.'

你[3] 們[2] 如[2] 今[1] 都[1] 比[3] 我[3] 勤[2] 能[2] 也[3] 該[1] 個[4] 個[4] 比[3] 我[3] 好[3] *Nimên jukin tu pi wo k'innêng ye kai ko ko pi wo hao* 'You now are all more diligent and able than I am, and ought each of you to be better off than I am.'

你[3] 應[1] 該[1] 天[1] 天[1] 念[4] 書[1] *Ni yingkai t'ien t'ien nien shu* 'You ought to study every day.'

他[1] 不[4] 知[1] 道[4] 應[1] 該[1] 說[1] 甚[4] 麼[3] 話[4] *T'a puh chitao yingkai shwo shimmo hwa* 'He does not know what words he ought to speak.'

辦[4] 事[4] 你[3] 應[1] 該[1] 謹[3] 愼[4] *Pan ssŭ ni yingkai kinshên* 'In transacting business you ought to be very careful.'

你[3] 該[1] 當[1] 儉[4] 省[3] 些[1] *Ni kaitang kienshêng sie* 'You ought to be more careful and thrifty.'

做[4] 官[1] 的[1] 該[1] 當[1] 依[1] 舊[4] 規[1] 矩[3] *Tso-kwantih kaitang i kiu kweikŭ.* 'Officials ought to follow old customs.'

弟[4] 該[1] 當[1] 聽[1] 兄[1] 的[1] 說[1] 話[4] *Ti kaitang t'ing hiungtih shwohhwa* 'Younger brothers ought to listen to what their elder brothers say.'

你[3] 們[2] 應[1] 當[1] 忌[4] 諱[4] *Nimên yingtang kihwui* 'You ought to shun the use of sacred names.'

單[1] 身[1] 客 應[1] 當[1] 隄[1] 防[2] *Tanshên k'oh yingtang tifang* 'Solitary travellers ought to be on their guard.'

學生[1] 應[1] 當[1] 用[4] 心[1] 些[1] *Hiohsheng yingtang yungsin sie* 'The students ought to be more careful.'

敢[3] *Kan.*

敢[3] *Kan* 'To dare' is a verb very commonly used in the colloquial, and its meanings vary from 'to dare' to 'perhaps' in accordance with the context. In its proper sense of 'to dare' we meet with it in such phrases as 無[2] 人 敢[3] 對[4] 敵 *Wujên kan tuitih* 'No one dared to oppose them.'

誰[2] 敢[3] 來[2] 阻[3] 止[3] *Shui kan lai chuchi* 'Who dares to come to oppose?'

父[4] 母[3] 之 命[4] 不 敢[3] 不 依[1] *Fumuchi ming puhkan puh-i* 'I dare not disobey the commands of my father and mother.'

Kan often has the force of 'to venture' in a polite sense, as:

列 位[4] 在[4] 座[4] 怎[4] 敢[3] 站[4] 上[4] *Liehwei tsai tso tsênkan chanshang* 'While you, Sir, are on your throne, how shall I venture to stand up?'

老[3] 夫[1] 勢[4] 力 雖[1] 弱 也[3] 敢[3] 傾[1] 家[1] 奉[4] 助[4] *Laofu shilih sui joh ye kan k'ing kia fêngtsu* 'Although my power is weak, yet I venture to impoverish my family by respectfully helping you.'

初[1] 承[2] 尊[1] 命[4] 豈[2] 敢[3] 推[2] 托 *Ch'u chêng*

tsunming k'ikan t'uit'oh 'When I first received your honourable commands, how could I venture to prevaricate?'

何[2] 敢[3] 不 爱[4] 仁[2] 兄[1] *Hokan puhngai jênhiung* 'How could I venture not to feel affection for my benevolent elder brother?'

决 不 敢[3] 失 信[4] *Küch puhkan shihsin* 'I certainly shall not venture to break my faith.'

多[1] 敢[3] 不 成[2] 器[4] *To kan puhch'éngk'i* 'Many people venture to be inefficient.'

敢[3] 是[4] 不 來[2] *Kanshi puh lai* 'Perhaps he will not come.'

敢[3] 是[4] 騙[4] 我[3] *Kanshi p'ien wo* 'I suspect that he has deceived me.'

敢[3] 怕[4] 不 知[1] 道[4] 我[3] 意[4] *Kanp'a puh chitao wo i* 'Perhaps he does not know my intention.'

把[3] *Pa* 'To take.'

This verb is often used with 來[2] *lai* and 去[4] *K'ü*, exactly as 拿[2] *Na* is used, the object to be brought or taken away being always interpolated between the two verbs, thus:

把[3] 酒[3] 來[2] *Pa tsiu lai* 'Bring wine.'

叫[4] 差[2] 役 把[3] 賊 去[4] *Kiao ch'aiyih pa tsch k'ü* 'Call policemen to take the thieves away.'

Sometimes it is used independently, as:

我[3] 們[2] 却 把[3] 一 千[1] 五[3] 百 文[2] 錢[2] 買[3]

了[3] 四[4] 十 六 條[2] 性[4] 命[4] *Womên k'ioh pa yits'ien wupoh wênts'ien mailiao ssŭshih luh t'iao singming* 'We thus took fifteen hundred cash and bought forty-six lives.'

把[3] 箱[1] 落 船[2] *Pa siang loh ch'uen* 'Take the box and put it into the vessel.'

賊 把[3] 一 家[1] 殺 了[3] *Tseh pa yikia shahliao* 'The thieves took the whole family and killed them.'

就[3] 把[3] 這[4] 個[4] 溪 換 了[3] 名[2] 目 *Tsiu pa cheko ki hwanliao mingmuh* 'So they took the stream and changed its name.'

把[3] 銀[2] 子[3] 分[1] 爲[2] 八 桶[3] *Pa yintzŭ fên wei pah t'ung* 'He took the silver, and by dividing it made up eight cases.'

剃 頭[2] 匠 就[3] 把[3] 刀 子[3] 遞[4] 給[3] 了[3] 他[1] *T'it'outsiang tsiu pa taotzŭ tikeliao t'a* 'The barber then took the knife and handed it to him.'

把[3] 雄[1] 黃[2] 研[2] 末 放[4] 在[4] 盃[1] 裡[3] *Pa hiunghwang yenmoh fang tsai peili* 'They take hartall ground fine and put it in a cup.'

可[3] *K'o* 'To be able,' 'can,' 'may,' etc.

K'o is very commonly used as an auxiliary verb in such cases as the following:

你[3] 不 可[3] 輕[1] 敵 *Ni puhk'o k'ing tih* 'You should not lightly withstand him.'

你[3] 們[2] 不 可[3] 爭[1] *Nimên puhk'o chêng* 'You must not quarrel.'

你[3] 的 朋[2] 友[3] 不 可[3] 相[1] 交[1] 他[1] *Nitih p'êngyu puhk'o siangkiao t'a* 'Your friend should not associate with him.'

他[1] 不 可[3] 不 禦[4] 備[4] *T'a puhk'o puh yüpi* 'He must be upon his guard.'

人[2] 力 不 可[3] 及 *Jen lih puhk'o kih* 'The strength of man cannot effect it.'

When prefixed to verbs it sometimes transforms them into verbal adjectives, as:

這[4] 件[4] 可[3] 笑[4] 的 事[4] *Chekien k'osiaotih ssŭ* 'This laughable affair.'

那[4] 個[4] 景[3] 色 可[3] 愛[4] *Nako kingsih k'ongai* 'That landscape is delightful.'

滿[3] 屋 香[1] 味[4] 實 在[4] 可[3] 愛[4] *Manwuh hiangwei shihtsai k'ongai* 'The whole room was scented; it was truly delightful.'

這[4] 樣[4] 官[1] 可[3] 惡[4] *Cheyang kwan k'owu* 'This sort of mandarin is detestable.'

那[4] 個[4] 人[2] 的 性[4] 情[2] 可[3] 恨[4] *Nako jêntih singtsing k'ohên* 'That man's disposition is hateful.'

這[4] 件[4] 事[4] 着 實 可[3] 惜 *Chekien ssŭ choh-shih k'osih* 'This affair is truly lamentable.'

K'o is also used as a polite permissive expression, as:

今[1] 夜[1] 可 在[4] 這[1] 裡[3] 宿 歇 *Kinye k'o tsai cheli suhhieh* 'Do stop the night here.'

切 不 可[3] 客 套[4] *Tsieh puhk'o k'oht'ao* 'Pray do not put on company manners.'

你[3] 可[3] 吃 一 杯[1] 酒[3] 回[2] 去[4] *Ni k'o ch'ih yihpei tsiu hweik'ü* 'Do drink a glass of wine and then go back.'

可[3] 請[3] 他[1] 進[4] 來[2] *K'ots'ing t'a tsinlai* 'Invite him to come in.'

Ko is often used with 寧[2] *Ning*, in the sense of 'had better,' 'to prefer,' as 你[3] 寧[2] 可[3] 睡[4] 覺[4] 罷[1] *Ni ningk'o shuikiao pa* 'You had better go to sleep.'

他[1] 寧[2] 可[3] 濕 衣[1] 不 可[3] 亂[4] 步[4] *T'a ningk'o shih i puhk'o lwan pu* 'He would rather wet his clothes than disturb his footsteps.'

K'o often forms with 麼[3] an interrogation, as:

可[3] 有[3] 甚[4] 麼[3] 憑[2] 據[4] *K'o yu shimmo p'ingkü* 'What proof is there?'

他[1] 的 姓[4] 名[2] 你[3] 可[3] 知[1] 道[4] 麼[3] *T'atih sing ming ni k'o chitao mo?* 'Do you know his name?'

K'o sometimes implies a question without the use of 麼[3] *mo*, as:

可[3] 是[4] *K'o shi* 'May it be?'

你[3] 可[3] 冷[3] *Ni k'o léng* 'Are you cold?'

請[3] *Ts'ing* 'To invite.'

Ts'ing is commonly used in the sense of 'to invite,' 'please,' 'to ask, 'be pleased,' 'I beg,' etc.

你[3] 請[3] 他[1] 來[2] *Ni ts'ing t'a lai* 'Invite him to come.'

不 能[2] 常[2] 來[2] 訪[3] 問[4] 請[3] 恕[4] 請[3] 恕[4] *Puhnêng changlai fangwên ts'ing shu ts'ing shu* 'I cannot often come to ask after you; please excuse me, please excuse me.'

從[2] 今[1] 以[3] 後[4] 常[2] 來[2] 請[3] 教[4] *Ts'ung kin i hou changlai ts'ing kiao* 'For the future I shall constantly come over to ask for your instructions.'

請[3] 進[4] 後[4] 堂[2] 相[1] 見[4] *Ts'ing tsin hout'ang siangkien* 'Please to come into the hinder hall that I may see you.'

請[3] 用[4] 杯[1] 村[3] 酒[3] *Ts'ing yung pei ts'un tsiu* 'I beg you to take a glass of rustic wine.'

請[3] 你[3] 開[1] 懷[2] 暢[4] 飲[3] *Ts'ing ni k'aihwai ch'ang yin* 'I beg yot to throw off care and to take a social glass.'

後[4] 天[1] 我[3] 家[1] 請[3] 客 *Hout'ien wo kia ts'ing k'oh* 'On the day after to-morrow my family are inviting guests.'

你[3] 替[4] 我[3] 請[3] 他[1] 們[2] 來[2] *Ni t'i wo ts'ing t'amên lai* 'Invite them for me to come.'

得 罪[4] 了[3] 請[3] 免[3] *Têhtsuiliao ts'ing mien* 'I have sinned, please to forgive me.'

請[3] 閒[2] 話[4] *Ts'ing hien hwa* 'Please to have a chat.'

請[3] 你[3] 喫 一 杯[1] 回[2] 去[4] *Ts'ing ni ch'ih yihpei hweik'ü* 'I beg you to take a glass before you go back.'

明[2] 天[1] 我[3] 請[3] 客 你[3] 也[3] 來[2] *Mingt'ien wo ts'ing k'oh ni ye lai* 'I am inviting some guests for to-morrow, do you also come.'

請[3] 坐[4] *Ts'ing tso* 'Please to sit down.'

回[2] 請[3] *Hwei ts'ing* 'To invite in return.'

請[3] 請[3] *Ts'ing ts'ing* An expression equivalent to Goodbye; the pidgin-English word 'chin-chin' is a corruption of it.

賊 頭[2] 請[3] 投 降[2] 了[3] *Tseht'ou ts'ing t'ouhiangliao* 'The rebel chief begged (to be allowed) to return to his allegiance.'

喫 or 吃 *Ch'ih* 'To eat.'

Ch'ih is also constantly used in the senses of 'to drink,' 'to inhale' and 'to swallow,' as:

個[4] 個[4] 都[1] 要[4] 吃 雄[1] 黃[2] 酒[3] *Koko tu yao ch'ih hiunghwang tsiu* 'Every one wished to drink hartall wine.'

我[3] 與 你[3] 喫 一 杯[1] *Wo yü ni ch'ih yihpei* 'I will drink a glass with you.'

寡[3] 酒[3] 難[2] 得 吃 *Kwa tsiu nantêh ch'ih* 'It is difficult to drink wine alone.'

吃 烟[1] *Ch'ihyen* 'To smoke.'

葵[2] 花[1] 味[4] 澹[2] 吃 到[4] 口[3] 裡[3] 又[4] 香[1] 又[4] 脆[4] *Kw'eihwa weitan ch'ih tao k'ouli yu hiang yu ts'ui* 'The flavour of the Althea rosea when inhaled into the mouth is both scented and delicate.'

我[3] 吃 了[3] 萬[4] 千[1] 難[2] 苦[3] *Wo ch'ihliao wants'ien nank'u* 'I have suffered (lit. swallowed) myriads of difficulties and distresses.'

你[3] 暫[1] 且[3] 吃 虧[1] *Ni tsantsie ch'ihk'wei* 'For the time being you are unfortunate' (lit. swallowing misfortune).

我[3] 吃 了[3] 驚[1] 不 少[3] *Wo ch'ihliao king puhshao* 'I was ashamed in no small degree.'

他[1] 不 肯[3] 吃 你[3] 罵[4] *T'a puh k'êng ch'ih ni ma* 'He is unwilling to swallow your abuse.'

吃 打[3] *Ch'ih ta* 'To be beaten' (lit. to swallow a beating).

吃 騙[4] *Ch'ih p'ien* 'To be deceived.'

Ch'ih when written 吃 means properly 'to stutter,' but 喫 is also used in this sense, as in the expression 口[3] 喫 *K'ouch'ih* 'To stutter.'

The use of *Ch'ih* in the sense of 'to eat' may be illustrated by these instances.

他[1] 吃 飽[3] 了[3] 早[3] 飯[4] *T'a ch'ih paoliao tsaofan* 'He eat until he was satisfied at his breakfast.'

這[4] 肉 最[4] 好[3] 吃 *Chejuh tsuihao ch'ih* 'This meat is very good to eat.'

我[3] 吃 不 勾[1] *Wo ch'ih puh kou* 'I do not wish to eat.'

好[3] 些[1] 日 子[3] 吃 素[4] *Hao sie jihtzŭ ch'ih su* 'For a good few days I have eaten plainly,' i.e. abstained from meat and fish.

他[1] 是[4] 個[4] 吃 錢[2] 粮[2] 的 頭[2] 目 *T'a shi ko ch'ih ts'ien liangtih t'oumuh* 'He is an eating-pay-and-rations figure head.'

到[4] *Tao* 'To arrive at,' 'to,' 'up to,' 'at,' etc.

Tao is very commonly used, as in the following instances:

我[3] 到[4] 你[3] 的 家[1] 去[4] *Wo tao nitih kia k'ü* 'I am going to your house,' lit. 'I to your house am going.'

比[3] 及 到[4] 二[4] 更[1] *Pikih tao erh kêng* 'Up to the time of the second watch.'

直 擲 到[4] 鳥[1] 鴉[1] 叫[4] 鳴[1] 時[2] *Chih chih tao wuya kiaoming shi* 'I threw (the dice) right on to the time of cock-crowing.'

又[4] 一 逕[4] 到[4] 賭[3] 坊[1] *Yu yihking tao tufang*

'And I went off directly to the gambling place.'

他[1] 們[2] 迄 今[1] 未[4] 到[4] *T'amên hihkin weitao* 'They have not arrived up till now.'

早[3] 到[4] 了[2] 一 日 *Tsao taoliao yihjih* 'Arrived a day early.'

迷[2] 到[4] 這[4] 裡[3] *Mitao cheli* 'Having lost myself I arrived here.'

方[1] 纔[2] 得 到[4] 這[3] 裡[3] 不 是[4] 容[2] 易[4] 了[3] *Fangts'ai têh tao cheli pi shi yungiliao* 'To succeed in reaching this just now was not easy.'

纔[2] 到[4] 了[3] 貴[4] 方[1] *Ts'ai taoliao kweifang* 'I have just arrived at your honourable place.'

我[3] 們[2] 漂[1] 到[4] 這[4] 裡[3] 來[2] *Womên p'iao tao cheli lai* 'We drifted to this place.'

因[1] 爲[2] 時[2] 節 未[4] 到[4] *Yinwei shihsieh weitao* 'Because your time has not yet come.'

不 知[1] 還[1] 要[4] 活 到[4] 幾[3] 多[1] 時[2] *Puh chi hai yaò hwohtao kito shi* 'He knows not how much longer he still has of life.'

倒[3] *Tao* 'To fall down,' 'on the contrary,' 'but,' 'after all,' etc.

This *Tao* is erroneously, but not unfrequently, interchanged with the last. The following examples show its use in its various senses:

你[3] 平 地[4] 上[4] 尙[4] 且[3] 跌 倒[3] *Ni p'ingtishang shangtsié tiehtao* 'You have even fallen down on level ground.'

就[3] 倒[3] 在[4] 路[4] 亭[2] 邊[1] 睡[4] 着 了[3] *Tsiu tao tsai lut'ing pien shuichohliao* 'Then he fell down by the side of a roadside shed and went to sleep.'

我[3] 打[3] 倒[3] 了[3] 他[1] *Wo ta taoliao t'a* 'I knocked him down.'

大[4] 風[1] 把[3] 樓[2] 吹[4] 倒[3] *Tafêng pa lou ch'uitao* 'A great wind blew down the pavilion,' lit. 'took the pavilion and blew it down.'

高[1] 墻[2] 倒[3] 下[4] 壓 倒[3] 鞋[2] 店[4] 十 餘[2] 家[1] *Kao ts'iang taohia yahtao hietien shih yü kia* 'A high wall fell and crushed down upwards of ten shoe shops.'

誰[2] 知[1] 倒[3] 也[3] 利[4] 市[4] 起[3] 來[2] *Shui chi taoye lishi k'ilai* 'Who could have known that contrariwise a profitable market would crop up?"

倒[3] 不 如[2] 早[3] 一 日 死[3] 了[3] *Tao puh ju tsao yihjih ssŭliao* 'After all there is nothing like dying at an earlier day.'

我[3] 倒[3] 睡[4] 着 了[3] *Wo tao shuichohliao* 'I, on the contrary, slept.'

溺 死[3] 的 倒[3] 婦[4] 人[2] 多[1] *Nihssŭtih tao fujên to* 'But of those who were drowned there were many women.'

教[4] 他[1] 改[3] 業 學 做[4] 買[3] 賣[4] 倒[3] 也[3] 本[3] 分[4] 了[3] *Kiao t'a kai yehhioh tso maimai, taoye pên fèn liao* 'Make him exchange his pursuit of learning for trade which is after all his true rôle.'

我[3] 倒[3] 不 如[2] 你[3] *Wo tao puh ju ni* 'I, on the contrary, am not such a one as you.'

中[1] 國 山[1] 的 倒[3] 有[3] 些[1] 不 如[2] *Chungkwoh shantih tao yu sie puhju.* '(The Ginseng) of the mountains of China is, on the contrary, in several points inferior.'

When used in the above senses, *Tao* is pronounced in the third or ascending tone; but when it is pronounced in the fourth or departing tone, it means 'To turn upside down,' 'To pour out,' etc. as:

拿[2] 水[3] 倒[4] 在[4] 壺[2] 裡[3] *Na shui tao tsai huli* 'Pour some water into the kettle.'

倒[4] 茶[2] 來[2] *Tao ch'a lai* 'Pour out tea.'

當[1] *Tang* 'What is suitable,' 'right,' 'ought,' 'must,' 'to act as,' 'to serve,' 'to match,' 'to bear,' 'just then,' etc. Examples:

你[2] 當[1] 寫[3] 賬[4] 目 *Ni tang sie changmuh* 'You ought to write out the bill.'

受[4] 難[2] 的 時[2] 候[4] 當[1] 賴[4] 天[1] *Shou nantih shihou tang lai t'ien* 'When one gets into difficulties, one should trust in heaven.'

你[3] 當[1] 做[4] 好[3] 人[1] *Ni tang tso hao jên* 'You ought to be a good man.'

你[3] 當[1] 該[1] 打[3] 官[1] 司[1] *Ni tang kai ta kwanssŭ* 'You ought to go to law.'

當[1] 差[2] 使[3] 的 人[2] 穿[1] 官[1] 衣[1] 服 *Tang ch'aishitih jên ch'uen kwan ifuh* 'Men who serve in official employment wear official clothes.'

當[1] 兵[1] 的 人[2] 中[1] 間[1] 湖[1] 南[2] 人[2] 多[1] *Tang pingtih jên chungkien Hunan jên to* 'Among those who serve as soldiers Hunan men are numerous.'

當[1] 家[1] 的 作 主[3] 意[4] *Tang kiatih tsoh chu-i* 'He who is head of a family decides matters.'

他[1] 請[3] 了[3] 我[3] 當[1] 中[1] 人[2] *T'a ts'ingliao wo tang chungjên* 'He has invited me to act as an intermediary.'

我[3] 不 會[4] 當[1] 官[1] 問 答[4] *Wo puh hwei tang kwan wên tah* 'I cannot face mandarins in conversation.'

將[1] 盜[4] 犯[4] 三[1] 名[2] 當[1] 堂[2] 綁[3] 起[3] *Tsiang taofan san ming tang t'ang pang k'i* 'They took three robbers and bound them in the open hall.'

當 今[1] 有[3] 事[4] 必 得 出 去[4] *Tang kin yu ssŭ pih têh ch'uhk'ü* 'Just at present I have business and am obliged to go out.'

當[1] 時[2] 都[1] 是[4] 卡[4] 飽[3] 半[4] 餓[4] *Tang shi tu*

shi pan pao pan ngo 'At that time all were half filled and half starving.'

當[1] 年[2] 總[3] 督 發 了[3] 三[1] 千[1] 幾[1] 百 兩[3] 銀[2] 子[3] *Tang nien tsungtuh fahliao san ts'ien ki poh liang yintzŭ* 'In that year the Viceroy expended three thousand and several hundred taels of silver.'

When *Tang* is pronounced in the departing tone, it means 'To pawn or pledge,' 'safely' 'properly,' etc. Examples:

有[3] 賊 奪 了[3] 綿[2] 衣[1] 服 在[4] 舖[1] 子[3] 裡[3] 當[4] 了[3] *Yu tseh tohliao mien ifuh, tsai putzŭli tangliao* 'Some thieves stole (my) wadded clothes and pawned them at a shop.'

他[1] 在[4] 賭[3] 場[2] 輸[1] 了[3] 他[1] 的 家[1] 業 當[4] 了[3] 他[1] 的 妻[1] *Ta tsai tuch'ang shuliao t'atih kiayeh tangliao t'atih ts'i* 'He lost his patrimony at a gambling house and pawned his wife.'

幾[2] 贖 幾[2] 當[4] *Ts'ai shuh ts'ai tang* 'At one time he is redeeming his pledges and at another he is pawning them.'

奈[4] *Nai* 'A remedy,' 'resource,' 'alternative,' 'escape,' 'to bear with.' Examples:

兩[3] 難[2] 事[4] 出 無[2] 奈[4] *Liang nan ssŭ ch'uh wu nai* 'There is no escape from these two difficult affairs.'

我[3] 要[4] 奈[4] 何[2] 他[1] *Wo yao naiho t'a* 'I must bear with him somewhat.'

竟[4] 奈[4] 何[2] 不 來[2] *King naiho pu lai* 'It is utterly unendurable.'

無[2] 奈[4] 何[2] *Wu naiho* 'There is no remedy' or 'alternative.'

奈[4] 何[2] 奈[4] 何[2] *Naiho, naiho* 'What is to be done?'

The verb 耐[4] *Nai* 'To bear with,' 'to endure,' 'patience,' is used often in the same sense as above. Examples:

我[3] 却 不 耐[4] 等[3] *Wo k'ioh puh nai têng* 'I really cannot bear to wait.'

誰[2] 耐[4] 得 他[1] *Shui naitêh t'a* 'Who can endure him?'

權[2] 且[3] 忍[3] 耐[4] *K'üen ts'ie jên nai* 'The exigency demands patience.'

今[1] 天[1] 尙[4] 不 耐[4] 煩[2] *Kint'ien shang puh naifan* 'To-day I still cannot bear to be troubled.'

耐[4] 心[1] *Nai sin* 'To have patience.'

耐[4] 性[4] *Nai sing* 'A patient disposition.'

耐[2] *Nai* is sometimes read *Nêng*, and is synonymous with 能 *Nêng* 'Power,' 'to be able,' with which it is sometimes compounded, as:

他[1] 實 在[4] 沒[2] 有[3] 眞[1] 正[4] 的 能[2] 耐[2]

T'a shihtsai meiyu chên chêngtih nêngnai 'He certainly has not any real ability.'

脫 *T'oh* 'To undress,' 'to strip,' 'to escape,' 'to avoid,' 'to get rid of.'

脫 了³ 衣¹ 衫¹ 鞋² 韈 正⁴ 好³ 乘 凉² *T'ohliao ishan hie wah ching hao shêng liang* 'Having taken off one's clothes and shoes and stockings, one can best enjoy the cool.'

昨 天¹ 有³ 盜⁴ 犯⁴ 三¹ 名² 脫 身¹ 走³ 了³ *Tsoht'ien yu taofan san ming t'ohshên tsouliao* 'Yesterday three robbers escaped and made off.'

有³ 心¹ 要¹ 出 脫 他¹ *Yu sin yao ch'uh toh t'a* 'I have a mind to part with him.'

倒³ 不 能² 脫 手³ 的 也³ 有³ *Tao puh nêng t'oh shoutih ye yu* 'But I also have those things which I cannot get off my hands.'

他¹ 自⁴ 儘³ 脫 難² *T'a tzŭ tsin t'oh nan* 'He committed suicide to escape from his difficulties.'

當¹ 年² 脫 國 的 回²、回² 人² 多¹ 得 很³ *Tang nien t'oh kwohtih hweihwei jên totêh hên* 'In those years the Mahommedans who escaped from the Empire were very numerous.'

我³ 要⁴ 脫 身¹ 回² 鄉¹ *Wo yao t'oh shên hwei hiang* 'I want to slip away and return to my native village.'

他[1] 抄[1] 寫[3] 了[3] 一 張[1] 告[4] 示[4] 脫 了[3] 好[3] 些[1] 個[4] 字[4] *T'a ch'aosieliao yichang kaoshi, t'ohliao haosieko tzŭ* 'He copied a proclamation and left out a good few characters.'

他[1] 夜[4] 裡[3] 脫 居[1] 走[3] 了[3] *T'a yeli toh kü tsouliao* 'In the night he slipped away from his home and went off.'

我[3] 脫 然[2] 無[2] 累[3] *Wo t'oh jan wu lei* 'I got away without being entangled.'

虧[1] *Kw'ei* 'A deficiency,' 'to injure,' 'to trouble one,' 'to lose,' 'owing to,' 'in consequence of.'

去[4] 年[2] 我[3] 吃 了[3] 虧[1] *K'ü nien wo ch'ihliao kwei* 'Last year I suffered loss.'

我[3] 夜[4] 裡[3] 賭[3] 錢[3] 去[2] 虧[1] 輸[1] 了[3] *Wo yeli tuts'ien k'ü kw'ei shuliao* 'I went to gamble in the night and lost.'

虧[1] 他[1] 怎[1] 麼[3] 天[1] 天[1] 念[4] 書[1] *Kw'ei t'a tsemmo t'ien t'ien nien shu* 'It is good of him [lit. he troubles himself] thus to study every day.'

虧[1] 殺 你[3] 來[2] 怎[4] 遠[3] 問[4] 安[1] *Kw'ei shah ni lai tsemmo yuen wên ngan* 'It was very good of you to come thus far to enquire after my health.'

虧[1] 你[3] 還[2] 認[4] 得 你[3] 的 朋[2] 友[3] *Kw'ei ni hai jênteh nitih pêngyu* 'I thank you for still recognising your friend.'

後[4] 生[1] 都[1] 從[2] 師[1] 是[4] 多[1] 虧[1] 他[1] *Houshêng tu ts'ung ssŭ shi to kw'ei t'a* 'That the young people all follow teachers is much owing to him.'

虧[1] 我[3] 言[2] 語[3] 他[1] 們[2] 都[1] 悔[3] 改[3] 了[3] *Kw'ei wo yenyü t'amên tu hweikailiao* 'Owing to what I said they all reformed.'

虧[1] 得 你[3] 肯[3] 用[4] 心[1] 讀 書[1] 他[1] 天[1] 功[1] 名[2] 必 不 小[3] 了[3] *Kw'eitêh ni k'êng yung sin tuh shu t'at'ien kungming pih puh siaoliao* 'If you can bring yourself to willingly use your mind in reading, you will assuredly at some future day gain no little reputation.'

虧[1] 他[1] 寫[3] 得 一 筆 好[3] 字[4] *Kw'ei t'a sietêh yihpih hao tzŭ* 'He was kind enough to write a copy of good characters.'

過[4] *Kwo* 'To pass by or over,' 'to exceed,' 'a fault.'

他[1] 往[3] 西[1] 過[4] 去[1] 了[3] *T'a wang si kwok'üliao* 'He passed by towards the west.'

我[3] 明[2] 天[1] 過[4] 河[2] *Wo mingt'ien kwo ho* 'To-morrow I cross the river.'

過[4] 了[3] 午[3] 時[2] *Kwoliao wushi* 'After noon,' lit. 'Having passed noon.'

過[4] 了[3] 一 會[4] *Kwoliao yi hwei* 'After a time.'

飯[4] 錢[2] 不 彀[4] 過[4] 日 子[3] *Fan ts'ien puh*

kou kwo jihtzŭ 'His food and money are insufficient to get through the day.'

一 店[4] 不 過[4] 十 多[1] 件[4] 的 貨[1] 物 *Yih tien puh kwo shihto kientih hwowuh* 'A shop (stock) does not exceed upwards of ten kinds of goods.'

熱 得 難[2] 過[4] *Jehteh nan kwo* 'The heat was difficult to get over.'

每[3] 天[1] 不 過[4] 趁[4] 得 一 百 多[1] 錢[2] *Mei t'ien puh kwo ch'ênt'êh yihpohto ts'ien* 'Each day he only earned [lit. 'did not exceed in earning'] upwards of a hundred cash.'

不 過[4] 求[2] 食 度[4] 日 *Puh kwo k'iushih tujih* 'He only by begging got through the day.'

你[3] 們[2] 兩[3] 個[4] 人[2] 都[1] 有[3] 過[4] *Nimên liangko jên tu yu kwo* 'Both you two men have faults.'

沒 過[4] 的 人[2] 是[4] 個[4] 聖[4] 人[2] *Mei kwotih jên shiko shêng jên* 'A man who is without faults is a sage.'

Kwo is also often suffixed to verbs as a sign of the past tense.

還[2] *Hwan* 'To return,' read also *Hai*[1] 'still,' 'yet,' 'and,' 'also.' Examples:

叫[4] 那[4] 個[4] 人[2] 還[2] 給[3] 我[3] 的 錢[2] *Kiao nako jên hwan ke wotih ts'ien* 'Tell that man to give me back my money.'

我[3] 下[4] 月 還[2] 鄉[1] *Wo hiayueh hwan hiang* 'I return home next month.'

我[3] 明[2] 天[1] 還[2] 拜[4] *Wo mingt'ien hwan pai* 'To-morrow I will pay my respects in return.'

整[3] 天[1] 忙[2] 還[1] 沒[2] 有[3] 完[2] 了[3] *Chêng t'ien mang hai meiyu wanliao* 'I have been busy the whole day and still have not finished.'

雖[1] 暴[4] 富[4] 也[3] 還[1] 俗 *Sui pao fu, ye hai suh* 'Although he is excessively rich, he is still vulgar.'

不 知[1] 還[1] 要[4] 活 幾[3] 多[1] 時[2] *Puh chi hai yao hwoh kito shi* 'He does not know how long he yet will live.'

還[1] 在[4] 那[4] 裡[3] 讀 書[1] *Hai tsai nali tuhshu* 'He is still there reading.'

路[4] 還[1] 沒[2] 有[3] 乾[1] *Lu hai meiyu kan* 'The roads still are not dry.'

虧[1] 你[3] 還[1] 認[4] 得 你[3] 的 母[3] 親[1] *Kwei ni hai jêntêh nitih mutsʻin* 'I thank you for still recognizing your mother.'

宿 酒[3] 還[1] 不 醒[3] *Suh tsiu hai puh sing* '(The effect of) last night's wine has not gone off yet.'

那[3] 想[3] 還[1] 出 去[4] 玩[4] 耍[4] *Na siang hai chʻuhkʻü wanshwa* 'How can you think that I would still go out to amuse myself?'

自4 家1 的 開1 交1 也3 還1 不 甚4 清3 楚3 *Tzükiatih k'aikiao ye hai puh shên ts'ing ch'u* 'My own share in the undertaking is also not very clear.'

還1 要4 看4 貨4 *Hai yao k'an hwo* 'I also want to inspect the goods.'

還1 是4 不 相1 干1 的 *Hai shi puh siang-kantih* 'It is also no matter.'

還1 在4 湖1 邊1 搭 篷2 *Hai tsai hu pien tahp'êng* 'Also on the side of the lake they put up awnings.'

旱4 路4 還1 有3 一 個4 不 好3 處3 *Han lu hai yu yiko puh hao ch'u* 'Travelling by land also has a disadvantage.'

Sometimes *Hai* is repeated in a sentence, in which case the sentence commonly becomes interrogative, and the second *Hai* is to be translated 'or'; the first may sometimes be rendered 'whether,' and at other times may be left untranslated.

你3 這4 些1 話4 還1 是4 當1 眞1 還1 是4 當1 假3 *Ni che sie hwa hai shi tang chên, hai shi tang kia* 'These words of yours do they represent the truth or a lie?'

還1 是4 吃 酒3 還1 是4 做4 詩1 *Haishi chih tsiu, haishi tso shi* 'Shall we drink wine, or shall we make poetry?'

不 知1 還1 是4 人2 還1 是4 鬼3 *Puh chi haishi*

jên haishi kwei 'I do not know whether he is a man or a devil?'

Words and Particles in common use

手[3] *Shou* 'The hand' is used in a variety of meanings as shown in the following examples:

手[3] 足 癱[1] 了[3] 做[4] 不 得 甚[4] 麼[3] 事[4] *Shou tsuh t'anliao tsopuhtéh shimmo ssŭ* 'My hands and feet are paralysed and I cannot do anything.'

慌[3] 了[3] 手[3] 脚 搬[1] 東[1] 搬[1] 西[1] 鬧[4] 了[3] 半[4] 天[1] *Hwangliao shou kioh pan tung pan se naoliao pan t'ien* 'He tossed his hands and feet, and moving first east and then west, made a noise half the day.'

手[3] 段[4] 好[3] 難[2] 得 難[2] 得 *Shoutwan hao nanteh nanteh* 'The workmanship is good, it must have been very difficult to do.'

做[4] 手[3] 討[3] 饒[2] *Tso shou t'aojao* 'He pleaded with his hands for forgiveness.'

他[1] 末[4] 下[4] 手[3] *T'a wei kiashou* 'He has not begun to work as yet.'

你[3] 的 書[1] 信[4] 末[1] 曾[2] 上[3] 手[3] *Nitih shusin weits'éng shangshou* 'Your letter has not as yet come to hand.'

我[3] 是[4] 你[3] 的 手[3] 下[4] *Wo shi nitih shouhia* 'I am under your orders.'

水[3] 手[3] 都[1] 上[3] 岸[4] *Shuishou tu shang ngan* 'The sailors all went on shore.'

叫[4] 幾[1] 個[4] 打[3] 手[3] 要[4] 拳[2] *Kiao kiko tashou shwak'üen* 'Call some athletes to box.'

他[1] 是[4] 一 個[4] 遊[2] 手[3] *T'a shi yihko yushou* 'He is a lazy fellow.'

他[1] 手[3] 生[1] 做[4] 不 得 巧[3] 工[1] *T'a shou shêng tsopuhteh k'iaokung* 'He is inexperienced and cannot do delicate work.'

前[2] 院[4] 裡[3] 有[3] 一 個[4] 弄[4] 法 人[2] 打[3] 手[3] 勢[4] *Ts'ien yuenli yu yihko lungfahjên ta shoushi* 'In the front courtyard there is a juggler doing tricks.'

他[1] 白 手[3] 做[4] 了[3] 這[4] 件[4] 事[4] *T'a pohshou tsoliao chekien ssŭ* 'He did his business off-hand.'

這[3] 位[4] 是[4] 個[4] 老[3] 手[3] *Che wei shi ko laoshou* 'This man is an expert.'

昨 天[1] 衙[2] 役 捕[4] 拿[2] 了[3] 一 個[4] 小[3] 手[3] *Tsoht'ien yayih pu nalião yihko siaoshou* 'Yesterday the Yamun runners captured a pilferer.'

Shou is also used as a numerative with certain substantives, as:

一 手[3] 貨[4] *Yishou hwo* 'A lot of goods.'

一 手[3] 骰[2] *Yishou t'ou* 'A throw of dice.'

豈[2] *K'i* 'How,' 'what,' why.'

豈[2] 能[2] 吃 寡[3] 酒[3] *K'i nêng ch'ih kwa tsiu* 'How can one drink wine alone?'

豈[2] 敢[3] *K'i kan* 'How dare I?'

豈[2] 不 是[4] 天[1] 從[2] 人[2] 願[4] *K'i puh shi t'ien ts'ung jênyuen* 'Is it not that Heaven complies with the wishes of men?' (lit. 'How is it not that?' etc.)

豈[2] 不 羞[1] 死[3] *K'i puh siu ssŭ* 'How shall I not die of shame?'

豈[2] 有[3] 此[3] 理[3] *K'i yuts'uli* 'How can there be such a doctrine?'

豈[2] 不 是[4] 個[4] 好[3] 事[4] 麼[3] *K'i puh shi ko haossŭ mo* 'Is it not an advantageous affair?'

我[3] 會[4] 罵[4] 人[2] 人[2] 豈[2] 不 會[4] 罵[4] 我[3] *Wo hwei ma jên, jên k'i puh hwei ma wo* '(If) I am able to abuse men, how should men not be able to abuse me?'

就[4] *Tsiu* 'Then,' 'immediately,' 'just now,' etc.

見[4] 了[3] 那[4] 年[2] 紀[3] 小[3] 的 就[4] 勸[4] 他[1] 孝[4] 順[4] 父[4] 母[3] *Kienliao na nienki siaotih, tsiu k'uent'a hiaoshun fumu* '(If) you meet young people, then advise them to be dutiful and obedient to their parents.'

就[4] 來[2] 就[4] 去[4] *Tsiulai tsiuk'ü* 'He has just come and just gone.'

就[4] 是[4] 了[3] *Tsiu shiliao* 'That is right,' or 'That will be well.'

就[4] 知[1] 明[2] 白 *Tsiu chi mingpoh* 'Then I shall understand it.'

就[4] 是[4] 從[2] 來[2] 不 認[4] 識 的 也[3] 要[3] 叙[4] 幾[1] 句[4] 話[4] *Tsiushi ts'unglai puh jênshihtih, yeyao sü kikü hwa* 'But if he is one whom you have not previously known, you still wish to address a few words to him.'

就[4] 是[4] 鐵 石 人[2] 也[3] 禁[4] 不 得 *Tsiushi tieh shihjên ye kinpuhteh* 'But if he were a man of iron or stone, it would be impossible to restrain him.'

難[2] 道[4] *Nantao.*

難[2] 道[4] 還[1] 把[3] 脚 踢 手[3] *Nantao hai pakioh t'ihshou* 'It cannot be (lit. 'It is hard to say') that you would also kick your hands with your feet.'

難[2] 道[4] 他[1] 不 來[2] *Nantao t'a puh lai* 'Can you suppose he won't come?'

難[2] 道[4] 你[3] 忘[2] 了[3] *Nantao ni wangliao* 'I cannot suppose that you have forgotten.'

難[2] 道[4] 是[4] 好[3] 事[4] *Nantao shi haossü* 'It cannot be a good affair.'

The Negatives.

The negatives in common use are 不 *Puh* 'not'; 沒 *Muh* or *Mei* 'Without'; 無[2] *Wu* 'Without'; 未[4] *Wei* 'Not yet,' 'never'; 莫 *Moh* 'Not,' or 'Do not'; 休[1] *Hiu* 'Do not'; 不要[4] *Puhyao* 'Do not'; and 別 *Pieh* also 'Do not.'

不 *Puh* is used as the negative 'not' with every verb, with the exception of 有[3] *Yu* 'to have,' as:

這[4] 裡[3] 到[4] 那[4] 山[1] 脚下[4] 不知[1] 有[3] 多[1] 少[3] 里[3] 數[3] *Cheli tao na shan kiohhia puh chi yu toshao li shu* 'I do not know how many miles it is from this to the foot of that mountain.'

那[4] 山[1] 苦[3] 不甚[4] 高[1] *Na shan k'u puh shên kao* 'That mountain is certainly not very high.'

我[3] 看[4] 不見[4] 細[4] 字[4] *Wo k'anpuhkien si tzŭ* 'I cannot see small characters.'

這[4] 件[4] 事[4] 他[1] 做[4] 不成[2] *Chekien ssŭ t'a tsopuhch'êng* 'He is unable to bring his business to perfection.'

他[1] 走[3] 不動[4] *T'a tsoupuhtung* 'He is unable to walk.'

我[3] 不知[1] 道[4] 是[4] 誰[2] *Wo puh chitao shi shui.* 'I do not know who it is.'

沒 *Muh, Mei* is the negative commonly used with the verb 有 *yu* 'to have,' 'to be,' when it is pronounced *mei*; but its use is not confined to compounds with the verb, as will be seen in the following examples:

多[1] 天[1] 沒[2] 有[3] 來[2] *To t'ien meiyu lai* 'He has not come for many days.'

沒[2] 有[3] 通[1] 書[1] 信[4] *Meiyu t'ung shusin* 'There have not been letters passing.'

他[1] 沒[2] 有[3] 甚[4] 麼[3] 好[3] 東[1] 西[2] *T'a meiyu shimmo hao tungsi* 'He has not any good things.'

It not unfrequently happens that the verb 有[3] *yu* is omitted without affecting the sense, or the pronunciation, as:

沒[2] 甚[4] 麼[3] 利[1] 錢[2] *Mei shimmo lits'ien* 'There was no profit.'

我[3] 沒[2] 空[1] 夫[1] 看[4] 書[1] *Wo mei k'ungfu k'an shu* 'I have not leisure to read.'

他[1] 沒[2] 一 點[3] 過[4] 酒[3] *T'a mei yihtien kwo tsiu* 'He has not a drop of anything but wine.'

我[3] 沒[2] 些[1] 個[4] 忌[4] 諱[4] *Wo mei sieko kihwei* 'I have not many dislikes.'

沒[2] 點[3] 好[3] 局 面[4] *Mei tien hao kühmien* 'It has not the least favourable appearance.'

那[4] 風[1] 狂[2] 人[2] 見[1] 沒[2] 人[2] 過[4] 來[2] *Na*

fèngk'wangjén kien mei jên kwolai 'That madman seeing that there was no one passing,' etc.

委[3] 實 沒[2] 法 子[3] *Weishih mei fahtzŭ* 'Indeed there is no remedy.'

他[1] 沒[2] 一 個[4] 相[1] 好[3] *T'a mei yihko siang-hao* 'He has not a single friend.'

不 要[4] 講[3] 沒[2] 氣[4] 力 的 話[4] *Puh yao kiang mei k'i lihtih hwa* 'Do not talk in words which are without nervous strength.'

此[1] 間[1] 剪[3] 徑[4] 出[2] 沒[2] *Tz'ŭ kien tsienking ch'uh mei* 'The footpads in this part come out and disappear.'

如[2] 今[1] 沒[2] 處[3] 尋[2] 他[1] *Jukin mei ch'u sün t'a* 'Now there is no place where to seek him.'

無[2] *Wu* 'Without,' 'destitute of,' 'wanting,' originally meant the space between heaven and earth, hence 'emptiness,' 'vacuity.' Examples:

竟[4] 無[2] 影[3] 無[2] 蹤[1] *King wu ying wu tsung* 'Altogether without a shadow or a trace.'

却 也[3] 無[2] 益 *K'iohye wu yih* 'Altogether without advantage.'

無[2] 人[2] 敢[3] 對[4] 敵 *Wu jên kan tui tih* 'There was no one who dared to oppose him.'

感[3] 佩[4] 無[2] 涯[2] *Kan pei wu yai* 'I shall be for ever boundlessly grateful.

天[1] 下[4] 無[2] 敵 手[3] *T'ienhia wu tih shou* 'I have not an enemy in the Empire.'

無[2] 所[1] 不 爲[2] *Wu so puh wei* 'There was nothing he did not do.'

狂[2] 子[3] 不 得 無[2] 禮[3] *K'wangtzŭ puh teh wu li* 'A madman should not be destitute of manners.'

無[2] 酒[3] 三[1] 分[1] 醉[4] *Wu tsiu san fên tsui* 'He has had no wine and yet is three parts drunk.'

這[4] 酒[3] 無[2] 甚[4] 厚[4] *Che tsiu wu shên hou* 'This wine is not very mellow.'

無[2] 一 日 在[4] 家[1] *Wu yih jih tsai kia* 'Not a day at home.'

無[2] 所[4] 倚[3] 依[1] *Wu so i i* 'Without any one to depend on.'

無[2] 所[4] 控[4] 告[4] *Wu so k'ungkao* 'There was nothing to accuse him of.'

出 無[2] 奈[4] *Ch'uh wu nai* 'There is no escape.'

In combination with 非 *Fei* 'Not,' the expression forms a strong positive, as:

你[3] 們[2] 無[2] 非[1] 吃 熱 酒[3] 麼[3] *Nimên wufei ch'ih jeh tsiu mo* 'Do you always drink hot wine?'

未[4] *Wei* 'Not yet,' 'Never,' is used only with verbs having reference to a past time. Examples:

他[1] 們[2] 迄 今[1] 未[4] 到[4] *T'amên hih kin wei tao* 'They have not up to this time arrived.'

只 因[1] 時[2] 節 未[4] 到[4] *Chih yin shihsieh wei tao* 'But because your time has not yet come.'

未⁴ 免 時² 時² 想³ 出 來² *Wei mien shishi siang ch'uhlai* 'I could not avoid constantly thinking of it.'

昨 天¹ 風¹ 大⁴ 未⁴ 可³ 開¹ 船² *Tsoht'ien fêng ta wei k'o k'ai ch'uen* 'Yesterday the wind was so high, that we could not weigh anchor.'

我³ 未⁴ 曾² 睡⁴ *Wo weits'êng shui* 'I have not slept yet.'

他¹ 未⁴ 曾² 學 *T'a wei ts'êng hioh* 'He has not as yet learnt.'

未⁴ 買³ 回² 頭² 貨⁴ *Wei mai hweit'ou hwo* 'I have not yet bought a return cargo.'

他¹ 的 主³ 意⁴ 未⁴ 决 *T'atih chu-i wei küeh* 'His decision is not yet arrived at.'

未⁴ 曾² 完² *Weits'êng wan* 'Not yet finished.'

尙⁴ 未⁴ 看⁴ *Shang wei k'an* 'I have not as yet seen it.'

自⁴ 愧⁴ 未⁴ 能² 答 其¹ 一 *Tzŭ kwei wei nêng tah k'iyih* 'I am ashamed that I have not been able to return one of them.'

我³ 未⁴ 曾² 到⁴ 那⁴ 國 *Wo weits'êng tao na kwoh* 'I have never visited that State.'

起³ 貨⁴ 未¹ 完² *K'i hwo wei wan* 'They have not finished raising the goods.'

莫 *Moh* 'Not,' 'Do not,' is often used with verbs in the imperative mood.

莫 宁 至[4] 交[1] *Moh nih chi kiao* 'Do not be refractory towards your associates.'

莫 教[4] 我[3] 等[3] 久[3] *Mohkiao wo têng kiu* 'Do not make me wait long.'

莫 怪[4] *Mohkwai* 'Do not blame me.'

說 莫 說 他[1] 也[3] 大[4] 老[3] 年[2] 紀[3] *Shwoh moh shwoh t'a ye ta lao nienki* 'Said or not said [i.e. in any case], he is very old.'

莫 爲[2] 奸[1] 賊 *Moh wei kien tseh* 'Do not be a traitor.'

When *Moh* is combined with 若 *Joh*, the phrase means 'it would be better,' as:

莫 若 就[4] 此[3] 鏖[1] 戰[4] 决 個[4] 死[3] 活 *Mohjoh tsiu t'zŭ ngaochan küeh ko ssŭ hwoh*, 'It would be better than this if a bloody battle were to decide for each man whether he should die or live.'

莫 若 教[4] 他[1] 改[3] 業 學 *Mohjoh kiao t'a kai yehhioh* 'It would be better to make him exchange his pursuit of learning.'

When preceding an adjective, *Moh* means 'incomparable,' 'nothing like,' as:

莫 大[4] 的 造[4] 化[4] *Moh tatih tsaohwa* 'An incomparably great chance.'

莫 高[1] 於[1] 天[1] *Moh kao yu t'ien* 'There is nothing higher than heaven.'

When combined with 非[1] *Fei*, and followed by 麼, the phrase means 'is it not,' as:

莫 非[1] 另[4] 有[3] 甚[4] 麼[3] 臊[1] 脾[2] 麼[3] *Mohfei ling yu shimmo saop'i mo* 'Is it not that you have in addition some vile temper?'

莫 非[1] 是[4] 你[3] 記[4] 錯[4] 了[3] 麼[3] *Mohfei shi ni ki ts'oliao mo* 'Is it not that you have remembered wrongly?'

When not followed by *mo* the phrase *Mohfei* makes a strong postulate, as:

莫 非[1] 你[3] 弄[4] 嘴[3] *Mohfei ni lung tsui* 'It can have been no one but you who chattered.'

休[1] *Hiu* 'Do not,' is used sometimes in combination with 要 *yao*, with verbs in the imperative mood, as:

休[1] 要[4] 扯[3] 謊[3] *Hiuyao ch'ehwang* 'Do not tell lies.'

休[1] 要[4] 咲[4] 話[4] 我[3] *Hiuyao siao hwa wo* 'Do not "chaff" me.'

休[1] 要[4] 打[3] 鄉[1] 談[2] *Hiuyao ta hiangtan* 'Do not use a country dialect.'

休[1] 要[4] 說 開[1] 去[4] *Hiuyao shwo k'ai k'ü* 'Do not speak of going.'

休[1] 多[1] 言[2] *Hiu to yen* 'Do not talk too much.'

不 要[4] *Puhyao* is used in the same sense, as:

不 要[4] 妬[4] 忌[4] *Puhyao tuki* 'Do not be envious.'

不 要[4] 說 假[3] 話[4] *Puhyao shwoh kiahwa* 'Do not tell falsehoods.'

不 要[4] 發 氣[4] *Puhyao fah k'i* 'Do not get angry.'

不 要[4] 忙[2] *Puhyao mang* 'Do not be in a hurry.'

不 要[4] 打[3] 架[4] *Puhyao takia* 'Do not quarrel.'

別 *Pieh* 'Do not' is also used in the same sense, as:

別 生[1] 氣[4] *Pieh shêng k'i* 'Do not get angry.'

別 說 傾[1] 家[1] *Piehshwoh k'ing kia* 'Don't speak of impoverishing your family.'

Vocabularies and Dialogues.

I.

天[1] *T'ien*, Heaven.
地[4] *Ti*, Earth.
日 *Jih*, The sun.
日 頭[2] *Jiht'ou*, The sun.
太[4] 陽[2] *T'aiyang*, The sun.
星[1] *Sing*, A star.
行[2] 星[1] *Hingsing*, A planet.
金[1] 星[1] *Kinsing*, Venus.
水[3] 星[1] *Shuising*, Mercury.
火[3] 星[1] *Hwosing*, Mars.
木 星[1] *Muhsing*, Jupiter.
土[3] 星[1] *T'ushing*, Saturn.
掃[4] 帚[3] 星[1] *Saochousing*, A comet.
天[1] 河[2] *T'ienho*, The milky way.
山[1] *Shan*, A mountain.
河[2] *Ho*, A river.
江[1] *Kiang*, A river.
河[1] 邊[1] *Hopien*, A river's bank.
海[3] *Hai*, The sea.
海[3] 島[3] *Haitao*, An island.
波[1] 浪[4] *Polang*, Waves.
湖[1] *Hu*, A lake.
灣[1] *Wan*, A bay.
沙[1] *Sha*, Sand.

北 *Poh*, North.
東[1] *Tung*, East.
南[2] *Nan*, South.
西[1] *Si*, West.
東[1] 北 *Tungpoh*, North-east.
東[1] 南[2] *Tungnan*, South-east.
西[1] 北 *Sipoh*, North-west.
西[1] 南[2] *Sinan*, South-west.
天[1] 氣[4] *T'ienk'i*, The weather.
雨[3] *Yü*, Rain.
雪 *Süeh*, Snow.
露[4] *Lu*, Dew, Mist.
雷[2] *Lei*, Thunder.
電[4] *T'ien*, Lightning.
下[4] 雨[3] *Hiayü*, To rain.
下[4] 雪 *Hiasüeh*, To snow.
下[4] 露[4] *Hialu*, There descends dew or mist.
打[3] 雷[2] *Talei*, To thunder.
打[3] 閃[3] *Tashen*, To lighten.
風[1] *Fêng*, Wind.
颳 風[1] *Kwahfêng*, To blow.
順[4] 風[1] *Shunfêng*, A fair wind.
頭[2] 風[1] *T'oufêng*, A head wind.
落 雨 *Loh yü*, To rain.
下 遭[1] *Hia tsao*, The next time.
| 次[4] „ *tz'ü* „ „
| 回[2] „ *hwei* „ „
| 年[2] „ *nien*, Next year.
| 日 „ *jih*, The next day.
| 等[3] „ *têng*, Inferior.
| 月 „ *yueh*, Next month.

下民[2] *Hia min*, The people, the lower classes.

| 貨[4] ,, *hwo*, To ship off goods.

| 船[2] ,, *ch'uen*, To embark.

四[4]下裡[3]搜[1]遍[4]了[3] *Sz̆ hiali shou pienliao*, I searched everywhere.

脫下[4]馬[3] *T'oh hia ma*, To get off a horse.

沒下[4]落 *Muh hia loh*, It is not all settled.

| 着落 *Muh choh loh*, It is not all settled.

天[1]晴[2] *T'ien ts'ing*, The sky or day is clear.

| 陰[1] ,, *yin*, The sky is dark.

| 亮[4] ,, *liang*, Day dawn.

天明[2] *T'ien ming*, Day dawn.

| 晚[3] ,, *wan*, Evening.

晚[3]了[3] *Wanliao*, It has grown late.

夕陽[2] *Sih yang*, Sunset.

今[1]日 *Kin jih*, To-day.

| 回[2] ,, *hwei*, This time.

| 番[1] ,, *fan* ,,

| 次[4] ,, *tz'ŭ* ,,

| 般 ,, *pan*, The present sort.

前[2]日 *Ts'ien jih*, The day before yesterday.

作日 *Tsoh jih*, Yesterday.

明[2]日 *Ming* ,, To-morrow.

日中[1] *Jih chung*, Daytime.

後[4]日 *Hou jih*, The day after to-morrow.

上[4]坐[1] *Shang tso*, To sit up higher.

平[2]坐 *P'ing tso* To sit at ease.
寬[1] | *K'wan* „ „ „
閑[2] | *Hien* „ „ „
端[1] | *Twan* „ To sit.
跪[4] | *Kwei* „ To kneel.
請[3] | *Ts'ing* „ Please to sit down.
正[4] | *Chêng* „ To sit in the chief place.
傍[2] | *P'ang* „ To sit in the inferior place.
跌 | *Tieh* „ To squat on the ground.
這[4]裡[3]坐 *Cheli tso*, Sit here.
那[4]裡[3] | *Nali* „ Sit there.
告[4]別 *Kao pieh*, To take leave.
| 辭[2] *Kao tz'ü*, To take leave.
起[3]行[2] *K'i hing*, To start on a journey.
| 程[2] „ *ch'êng*, „ „
起身[1] *K'i shên*, To rise, as from bed; to start on a journey.
| 馬[3] „ *ma*, To get up the horses preparatory to starting.
| 來[2] „ *lai*, To get up.
| 坐[1] „ *tso*, Behaviour, to behave.
太[4]平[2] *T'aip'ing*, A state of peace.
享[3]福 *Hiangfuh*, To enjoy happiness.
快[4]樂 *K'wailoh*, Happy, in good spirits.
| 活 *K'waihwoh*, Delight, joy.
爽[3]快[4] *Shwangk'wai*, In good spirits.
| 利[4] „ *li*, Enthusiasm evoking.
興[1]趣[4] *Hingts'ü*, Pleasant, delightful, agreeable.
| 旺[4] „ *wang*, Prospering, successful.

興 頭[2] *Hing t'ou*, A joyful time, a merrymaking, successful.
| 昌[1] „ *ch'ang*, Successful, prosperous.
吉 兆[4] *Kih chao*, A good prognostic.
| 祥[2] „ *siang*, Fortunate, a happy omen.
| 瑞[4] „ *shui*, A lucky sign.
| 凶[1] „ *hiung*, Lucky and unlucky.
| 日 „ *jih*, A lucky day
| 信[4] „ *sin*, A family letter.
寄[4] | *Ki* „ To send a letter.
沒 | *Muh sin*, There is no letter or news.
有[3] | *Yu sin*, There is a letter or news.

音[1] 信[4] *Yin sin*, News, rumour.
信[4] 耗[4] *Sin hao*, News, tidings.
准[3] 信[4] *Chun sin*, To rely upon, to put trust in.
失 | *Shih sin*, To falsify one's word.
報[4] | *Pao* „ To report news.
信[4] 行[2] *Sin hing*, Faithful conduct.
取[3] 路[4] *Ts'ü lu*, To 'hit off' the road.
上[3] | *Shang* „ To go up the road.
水[3] | *Shui* „ A water way.
道[4] | *Tao* „ A road, a way.
陸 | *Luh* „ A land journey, or
旱[4] | *Han* „ „ „ [route.
車[1] | [4] *Ch'e* „ A carriage road.
橫[2] | *Hung* „ A short cut.
問[4] | *Wên* „ To ask the way.

開[1] 路[4] *K'ai lu*, To make a road.
街[1] 上[4] *Kie shang*, On the street.
| 衢[2] *Kiek'ü*, A street.
| 坊[1] *Kiefang*, A street, a neighbourhood.
奔[1] 走 *Pên tsou*, To scamper, to hurry about.
行[2] | *Hing tsou*, To walk, to act in a function outside one's official duties.
步[4] 行[2] *Pu hing*, To go on foot.
行[2] 書[1] *Hing shu*, The running hand.
| 禮[3] „ *li*, To visit.
| 宮[1] „ *kung*, The Emperor's travelling lodges.
| 知[1] „ *chi*, To inform.
行 止[3] *Hing chi*, Conduct, actions.
不 肯[3] *Puh k'êng*, Not to allow, to be unwilling.
| 准[3] „ *chun*, Not to allow
| 允[3] „ *yun*, „ „
應[4] | *Ying* „ To grant liberty or permission.
| 承[2] „ *ch'êng* „ „ „
玄[2] 祖[3] *Hüentsu*, A remote ancestor.
祖[3] 父[4] *Tsufu*, My grandfather.
外[4] 公[1] *Waikung*, A maternal grandfather.
曾[2] 祖[3] *Ts'êngtsu*, My great grandfather.
祖[3] 母[3] *Tsumu*, My grandmother.
外[4] 婆[2] *Waip'o*, A maternal grandmother.

父[4]親[1] *Futs'in*, A father.
玄[2]孫[1] *Hüensun*, A great-great-grandson.
孫[1]子[3] *Suntzŭ*, A grandson.
外[4]孫[1] *Waisun*, A daughter's son.
阿[1]伯 *Apoh*, An uncle.
母[3]舅[4] *Mukiu*, A maternal uncle.
姨[2]娘[1] *Iniang*, A maternal aunt.
阿[1]弟[4] *Ati*, A younger brother.
阿[1]妹[4] *Amei*, A younger sister.
堂[2]弟[4] *T'angti*, A younger cousin.
表[3]弟[1] *Piaoti*, A maternal younger cousin.
丈[4]母[3] *Changmu*, A wife's mother.
姪 兒[2] *Chihrh*, A nephew.
姪 女[3] *Chihnü*, A niece.
母[3]親[1] *Muts'in*, A mother.
曾[2]孫[1] *Ts'engsun*, A great-grandson.
孫[1]女[3] *Sunnü*, A grand-daughter.
弟[4]兄[1] *Tihiung*, A brother.
阿[1]叔 *Ashuh*, An uncle.
姑[1]娘[1] *Kuniang*, A young lady, also, a paternal aunt.
阿[1]兄[1] *Ahiung*, An elder brother.
阿[1]姊[3] *Atzŭ*, An elder sister.
堂[2]兄[1] *T'anghiung*, An elder cousin.
表[3]兄[1] *Piaohiung*, A maternal elder cousin.
丈[4]夫[1] *Changfu*, A husband.
外[4]甥[1] *Waishêng*, Son of a sister.
甥[1]女[3] *Shêngnü*, A mother's niece.
老[3]公[1] *Laokung*, My husband.

兒[2]子[3] *Erhtzŭ*, A son.
女[3]兒[2] *Nüerh*, A daughter.
妻[1]子[3] *T'sitzŭ*, A wife.
夫[1]妻[1] *Futs'i*, Husband and wife.
夫[1]婦[4] *Fufu*, Husband and wife.
姨[2]夫[1] *Ifu*, An aunt's husband.
渾[2]家[1] *Hwunkia*, My wife.
連[1]襟[1] *Lienkin*, Husband of wife's sister.
堂[2]姨[2] *T'angi*, A mother's female cousin.
堂[2]妹[4] *T'angmei*, Female cousins.
嫂[3]嫂[3] *Saosao*, Madam.
嬸[3]嬸[3] *Shênshên*, A middle-aged woman.
親[1]母[3] *Ts'inmu*, A mother.
孀[1]婦[4] *Shwangfu*, A widow.
繼[4]母[3] *Kimu*, A step-mother.
老[3]婆[2] *Laop'o*, My wife.
正[4]室 *Chêngshih*, A wife.
側 室 *Tsehsih*, A concubine.
小[3]妾 *Siaots'ieh*, My concubine
女[3]婿[4] *Nüsi*, My son-in-law.
媳 婦[4] *Sihfu*, A wife.
妹[4]夫[1] *Meifu*, My, or a younger sister's, husband.
表[3]姨[2] *Piao-i*, Female cousins of different surnames.
表[3]妹[4] *Piaomei*, Female cousins of different surnames.
父[4]母[3] *Fumu*, Father and mother.
爹[1]娘[1] *Tieniang*, Father and mother.
親[1]父[4] *Ts'infu*, A father.
晚[3]妻[1] *Wants'i*, A second wife.

巖[2] 穴 *Yenhüeh* 'A mountain grotto.'
陌 路[4] *Mehlu* 'Rude.'
京[1] 師[1] *Kingshi* 'The capital.'
湊[4] 趣[4] *Ts'out'sü* 'Agreeable.'
精[1] 細[4] *Tsingsi*, 'Careful and accurate.'
滄[1] 浪[4] *Ts'anglang* 'Outcast.'
鄉[1] 里[3] *Hiangli* 'A village.'
赤 必[1] *Ch'ihsin* 'Guileless.'
單[1] 身[1] *Tanshên* 'Solitary.'
奸[1] 詐[4] *Kiencha* 'To cheat.'

巖[2] 穴 之[1] 士[4] *Yenhüehchi shi*, A scholar of a mountain grotto.
滄[1] 浪[4] 之[1] 客 *Ts'anglangchi k'oh*, An outcast traveller.
綠 林[2] 中[1] 人[2] *Luhlinchung jên*, A man of the fields and woods, *i.e.* a thief.
陌 路[4] 之[1] 人[2] *Meh luchi jên*, A rude fellow, a stranger.
鄉[1] 里[3] 之[1] 人[2] *Hianglichi jên*, A villager.
官[1] 府[3] 之[1] 人[2] *Kwan fuchi jên*, An official.
京[1] 師[1] 客 商[1] *Kingshi k'oh shang*, A merchant from the capital.
赤 心[1] 的 人[2] *Ch'ih sintih jên*, A guileless man.
湊[4] 趣[4] 的 人[2] *Ts'ou ts'ütih jên*, A pleasant, agreeable, man.
做[4] 職 事[4] 人[2] *Tso chihssŭ jen*, One who performs official duties.

補[3] 了[3] 職 事[4] *Puliao chihssŭ*, Filled up an official post.
辞[2] 了[3] 職 事[4] *Tz'ŭliao chihssŭ*, Resigned official duties.
單[1] 身[1] 客 人[2] *Tan shên kohjên*, A solitary traveller.
精[1] 細[4] 的 人[2] *Tsingsitih jên*, A careful and accurate man.
同[2] 窓[1] 朋[2] 友[3] *T'ungch'wang pêngyu*, Friends of the same window, i.e. fellow students.
親[1] 生[1] 兒[2] 子[3] *Ts'inshêng erhtzŭ*, One's own son.
過[4] 房[2] 兒[2] 子[3] *Kwofang erhtzŭ*, An adopted son.
奸[1] 詐[4] 的 人[2] *Kienchatih jên*, A cheat.
正[4] 謹[3] 人[2] *Chêngkin jên*, A correct and careful man.
曉[3] 事[4] 人[2] *Hiao ssŭ jên*, A man of the world.
濟[4] 事[4] 人[2] *Tsi ssŭ jên*, A competent man.

禽[2] 獸[4] *K'inshou*, Birds and Beasts.
象[4] *Siang*, An Elephant.
獅[1] 子[3] *Ssŭtzŭ*, A Lion.
馬[3] *Ma*, A Horse.
驢[2] *Lü*, A Donkey.
牛[2] *Niu*, An Ox, or Cow.

虎[3] *Hu*, A Tiger.
豹[4] *Pao*, A Leopard.
狼[2] *Lang*, A Wolf.
熊[2] *Hiung*, A Bear.
猪[1] *Chu*, A Pig.
鹿 *Luh*, A Stag.
猴[2] *Hou*, A Monkey.
狐[2] 狸[2] *Huli*, A Fox.
兎[4]子[3] *T'utzŭ*, A Hare.
羊[2] *Yang*, A Sheep.
綿[2]羊[2] *Mienyang*, A Sheep.
山[1]羊[2] *Shanyang*, A Goat.
駱 駝[2] *Loht'o*, A Camel.

還[1] *Hai*, Also.
也[3] *Ye* „

犬[3] *K'üen*, A Dog.
狗[3] *Kou*, A Dog.
貓[2] *Mao*, A Cat.
老[3]鼠[3] *Laoshu*, A Rat.
鷄[1] *Ki*, A Cock or Hen.
鷄[1]蛋[4] *Kitan*, A Hen's egg.
鵝[2] *Ngo*, A Goose.
燕[4] 子[3] *Yentzŭ*, A Swallow.
應[4] *Yen*, A Wild Goose.
鴛[1]鴦[1] *Yuenyang*, The Drake and Female of the Mandarin Duck.
鷹[1] *Ying*, A Falcon.
鴉[1] *Ya*, A Crow.

斷[4] *Twan*, Certainly (only used before a negative).

雖[1] 然[1] *Suijen*, Although.
如[2] 同[2] *Jut'ung*, As.
如[2] 同[2] . . . 一 樣[4] *Jut'ung . . . yih-yang*, As.
和[2] . . . 一 樣[4] *Hwo . . . yihyang*, As.
因[1] 爲[2] *Yinwei*, Because.
但[4] *Tan*, But.
只 *Chih* „
到[4] 底[3] *Taoti* „
一 定[4] *Yihting*, Certainly.
一 準[3] *Yihchun* „
必 定[4] *Pihting* „
果[3] 然[2] *Kwojen* „
怎[4] 麼[3] *Tsêmmo*, How (in what manner).
怎[4] 麼[3] 樣[4] *Tsêmmoyang*, How (in what manner).
豈[2] *K'i* How (interrogative).
那[3] 裡[3] *Nali* „
若 *Joh*, If.
如[2] 果[3] *Jukwo*, If.
不 過[4] *Puhkwo*, Only.
只 *Chih*, Only.
偶[3] 然[2] *Ngoujen*, Suddenly.
就[4] *Tsiu*, Then.
因[1] 爲[2] 這[4] 個[4] *Yinwei cheko*, Then.
所[4] 以[3] *So-i*, Therefore.
爲[2] 甚[4] 麼[3] *Weishimmo*, Why?

Dialogue II.

我[3] *Wo*, I.
你[3] *Ni*, Thou.
他[1] *T'a*, He, she, it.
我[3]們[2] *Womên*, We.
你[3]們[2] *Nimên*, You.
他[1]們[2] *T'amên*, They.
我[3]的 *Wotih*, Mine.
你[3]的 *Nitih*, Thine.
他[1]的 *T'atih*, His, hers, its.
我[3]們[2]的 *Womêntih*, Our.
你[3]們[2]的 *Nimentih*, Your.
他[1]們[2]的 *T'amentih*, Their.
有[3] *Yu*, To have.
拿[2]來[2] *Na lai*, To bring.
這[4]個[4] *Cheko*, This.
人[2] *Jên*, A man.
人[2]的 *Jênti*, Of a man, a man's.
是[4] *Shi*, To be.
東[1]西[1] *Tungsi*, A thing.
去[4] *K'ü*, To go away.
那[4]個[4] *Nako*, That.
了[3] *Liao*, To finish; sign of past tense.
書[1] *Shu*, A book.
來[2] *Lai*, To come.
拿[2]去[4] *Nak'ü*, To take away.
不 *Puh*, Not.
甚[4]麼[3] *Shimmo*, What?

我[3]有[3]你[3]的東[1]西[1] *Wo yu nitih tungsi*, I have your things.
這[4]個[4]是[4]我[3]的 *Cheko shi wotih*, This is mine.

那[4] 個[4] 是[4] 他[1] 的, *Nako shi t'atih,* That is his.

這[4] 個[4] 東[1] 西[1] 是[4] 我[3] 們[2] 的 *Cheko tungsi shi womêntih,* This thing is ours.

不 是[4] 你[3] 們[2] 的 *Puh shi nimêntih,* It is not yours.

拿[2] 那[4] 個[4] 人[2] 的 東[1] 西[1] 來[2] *Na nako jêntih tungsi lai,* Bring that man's things.

拿[2] 這[4] 個[4] 人[2] 的 東[1] 西[1] 去[4] *Na cheko jêntih tungsi k'ü,* Take away this man's things.

我[3] 們[2] 去[4] *Womên k'ü,* We are going away.

他[1] 來[2] *T'a lai,* He is coming.

你[3] 有[3] 我[3] 的 書[1] *Ni yu wotih shu,* You have my book.

不 是[4] 你[3] 的 書[1] *Puh shi nitih shu,* It is not your book.

是[4] 這[4] 個[4] 人[2] 的 書[1] *Shi cheko jêntih shu,* It is this man's book.

這[4] 個[4] 是[4] 他[1] 們[2] 的 書[1] *Cheko shi t'amêntih shu,* This is their book.

那[4] 個[4] 人[2] 有[3] 他[1] 的 書[1] *Nako jên yu t'atih shu,* That man has his book.

拿[2] 我[3] 的 書[1] 來[2] *Na wotih shu lai,* Bring my book.

這[4] 個[4] 人[2] 拿[2] 你[3] 的 書[1] 去[4] 了[3] *Cheko jên na nitih shu k'üliao,* This man has taken away your book.

這[4]個[4]書[1] 不是[4]你[3]的 *Cheko shu puh shi nitih*, This book is not yours.
那[4]個[4]是[4]甚[4]麼[3]東[1]西[1] *Nako shi shimmo tungsi?* What is that thing?
你[3]有[3]甚[4]麼[3]書[1] *Ni yu shimmo shu?* What book have you?
那[4]個[4]是[4]甚[4]麼[3]人[2] *Nako shi shimmo jên?* What man is that?
這[4]個[4]是[4]甚[4]麼[3]書[1] *Cheko shi shimmo shu?* What book is this?
他[1]們[2]去[4]了[3] *T'amên k'üliao*, They have gone away.
甚[4]麼[3]人[2]來[2]了[3] *Shimmo jên lailiao?* What men have come?
我[3]們[2]來[2]了[3] *Womên lailiao*, We have come.
我[3]拿[2]那[4]個[4]東[1]西[1]去[4]了[3] *Wo na nako tungsi k'üliao*, I took away that thing.

Dialogue III.

山[1] *Shan*, A mountain, Hill.
城[2] *Ch'êng*, A city.
水[3] *Shui*, Water.
房[2]子[3] *Fangtzü*, A house.
草[3] *Ts'ao*, Grass.
大[4] *Ta*, Great.
淺[3] *Ts'ien*, Shallow.
匹 *P'ih*, A pair; numerative of horses.
條[2] *T'iao*, A branch; numerative of rivers, etc.

深[1] *Shên,* Deep.
高[1] *Kao,* High.
上[3] *Shang,* To ascend.
上[4] *Shang,* On, above.
田[2] *T'ien,* A field.
下[4] *Hia,* Beneath.
河[2] *Ho,* A river.
馬[3] *Ma,* A horse.
米[3] *Mi,* Rice.
小[3] *Siao,* Small.
裡[3] *Li,* or 裡[3] 頭[2] *Lit'ou,* Inside.
外[4] *Wai,* or 外[4] 頭[2] *Wai-t'ou,* Outside.

那[4] 個[4] 山[1] 高[1] *Nako shan kao,* That mountain is high.
山[1] 下[4] 有[3] 一 條[2] 河[2] *Shanhia yu yit'iao ho,* Beneath the mountain there is a river.
山[1] 上[4] 有[3] 草[3] *Shanshang yu ts'ao,* On the mountain there is grass.
那[4] 條[2] 河[2] 是[4] 大[4] 是[4] 小[3] *Nat'iao ho shi ta shi siao ?* Is that river large or small?
那[4] 條[2] 河[2] 大[4] *Nat'iao ho ta,* That river is large.
那[4] 個[4] 田[2] 有[3] 米[3] *Nako t'ien yu mi,* In that field there is rice.
米[3] 是[4] 在[4] 水[3] 裡[3] 頭[2] *Mi shi tsai shuilit'ou,* The rice is in water.
那[4] 個[4] 房[2] 子[3] 是[4] 甚[4] 麼[3] 人[2] 的 *Nako fangtzŭ shi shimmo jêntih ?* Whose is that house?

那[4] 個[4] 房[2] 子[3] 是[4] 我[3] 的 *Nako fangtzŭ shi wotih,* That house is mine.

這[4] 個[4] 是[4] 甚[4] 麼[3] 城[2] *Cheko shi shimmo ch'eng?* What city is this?

這[4] 是[4] 個[4] 小[3] 城[2] *Che shi ko siao ch'eng,* This is a small city.

城[2] 裡[3] 頭[2] 有[3] 山[1] *Ch'ênglit'ou yu shan,* There are hills inside the city.

他[1] 有[3] 一 匹 小[3] 馬[3] *T'a yu yihp'ih siao ma,* He has a small horse.

河[2] 裡[3] 頭[2] 水[3] 是[4] 深[1] 是[4] 淺[3] *Holit'ou shui shi shên shi ts'ien?* Is the water in the river deep or shallow?

河[2] 裡[3] 頭[2] 水[3] 是[4] 深[1] *Holit'ou shui shi shên,* The water in the river is deep.

山[1] 上[4] 有[3] 米[3] 田[2] *Shanshang yu mit'ien,* On the hills there are rice fields.

城[2] 外[4] 頭[2] 有[3] 高[1] 山[1] *Ch'êngwait'ou yu kao shan,* Outside the city there are high mountains.

城[2] 裡[3] 頭[2] 房[2] 子[3] 大[4] *Chênglit'ou fangtzŭ ta,* The houses in the city are large.

田[2] 裡[3] 頭[2] 有[3] 五[3] 匹 馬[3] *T'ienlit'ou yu wup'ih ma,* In the field there are five horses.

城[2] 外[4] 頭[2] 有[3] 一 條[2] 淺[3] 河[2] *Ch'êngwait'ou yu yiht'iao ts'ien ho,* Outside the city there is a shallow river.

拿[2] 水[3] 來[2] *Na shui lai,* Bring water.

拿[2] 這[4] 草[3] 去[4] *Na che ts'ao k'ü,* Take away this grass.

山[1] 裡[3] 頭[2] 有[3] 水[3] *Shanlit'ou yu shui,* Inside the mountain there is water.

那[4] 個[4] 人[2] 的 馬[3] 是[4] 在[4] 田[2] 裡[3] 頭[2] *Nako jêntih ma shi tsai t'ienlit'ou,* That man's horse is in the field.

今[1] 天[1] 不 在[4] 家[1] *Kint'ien puh tsaikia,* [He] is not at home to-day.

今[1] 天[1] 不 可[3] 去[4] *Kint'ien puh k'o k'ü,* To-day [I] cannot go.

明[2] 天[1] 去[4] 末[4] 晚[3] *Mingt'ien k'ü weiwan,* Go to-morrow before it gets late.

後[4] 天[1] 有[3] 賤[4] 幹[4] *Hout'ien yu tsienkan,* The day after to-morrow I have some insignificant business.

大[4] 後[4] 天[1] 太[4] 遲[2] *Tahout'ien t'aich'i,* Three days hence it will be too late.

昨 天[1] 多[1] 謝[4] 了[3] *Tsoht'ien tosieliao,* Yesterday I returned many thanks.

前[2] 天[1] 約 定[4] 了[3] *Ts'ient'ien yohtingliao,* The agreement was settled the day before yesterday.

今[1] 天[1] 何[2] 往[3] *Kint'ien howang,* Where are you going to-day.

今[1] 天[1] 天[1] 色 好[3] *Kint'ien t'ienseh hao,* To-day the appearance of the sky is favourable.

我[3] 船[2] 明[2] 天[1] 開[1] *Wo ch'uen mingt'ien k'ai,* My boat starts to-morrow.

昨 天[1] 落 了[3] 雨[3] *Tsoht'ien lohliao yü,* It rained yesterday.

上[4] 月 下[4] 了[3] 雪 *Shangyueh hialiao süeh,* It snowed last month.

今[1] 天[1] 天[1] 色 晴[2] *Kint'ien t'iensch ts'ing,* To-day the appearance of the sky is fair.

明[2] 天[1] 清[1] 貨[4] *Mingt'ien ts'inghwo,* To-morrow I will inspect the goods.

近[4] 來[2] 這[4] 些[1] 日 子[3] *Kinlai chesie jihtzŭ,* Within the last few days.

有[3] 半[4] 個[4] 月 了[3] *Yu panko yuehliao,* A fortnight ago.

他[1] 辭[2] 別 了[3] 有[3] 一 個[4] 月 了[3] *T'a tz'upiehliao yu yikko yuehliao,* He left a month ago.

下[4] 月 初[1] 一 *Hiayueh ch'uyih,* The first day of next month.

不 多[1] 幾[1] 天[1] 我[3] 給[3] 他[1] 寫[3] 了[3] 書[1] 信[4] 了[3] *Puh to ki t'ien wo ke t'a sieliao shusinliao,* I wrote to him a few days ago.

去[4] 年[2] 臘 月 *K'ünien lahyueh,* The last month of last year.

過[4] 一 個[4] 月 我[3] 就[4] 回[2] 來[2] *Kwo yihkoyueh wo tsiu hweilai,* I shall return at the end of a month.

我[3] 時[2] 時[2] 刻 刻 的 等[3] 着 他[1] *Wo shishi k'ohk'ohtih têngchoh t'a,* I expect him every hour.

他[1] 一 個[4] 月 取[3] 十 兩[3] 銀[2] 子[3] *T'a yikkoyueh ts'ü shihliang yintzŭ,* He gets ten taels a month.

他[1] 每[3] 三[1] 個[4] 月 給[3] 房[2] 錢[2] *T'a mei sankoyueh ke fangts'ien,* He pays his rent quarterly.

早[3] 起[3] 晚[3] 晌[3] 還[1] 冷[4] *Tsaok'i wanshang hai lêng,* The mornings and evenings are still cold.

今[1] 天[1] 天[1] 好[3] *Kint'ien t'ien hao,* We shall have a fine day.

昨 天[1] 下[4] 的 霧[4] 很[3] 大[4] *Tsoht'ien hiatih wu hênta,* Yesterday there was a very thick fog.

Dialogue IV.

衣[1] 裳[2] *Ishang* 'Clothes.'

加[1] 減[3] *Kiakien* 'The proportion of the ingredients.'

容[2] 貌[4] *Yungmao* 'Appearance.'

宿 歇 *Suhhieh* 'To pass the night.'

告[4] 辭[2] *Kaotz'ŭ* 'To take leave.'

告[4] 別 *Kaopieh* 'To take leave.'

這[4] 衣[1] 裳[2] 齊[2] 整[3] 容[2] 貌[4] 標[1] 致[4]. 你[3] 買[3] 不 買[3].

Che ishang ts'ichêng yungmao p'iaochi. Ni mai puh mai?

These clothes are in good order, and the appearance is very graceful; will you buy them or not?

價[4] 錢[2] 賤[4] 我[3] 也[3] 要[4] 買[3].

Kiats'ien ts'ien wo ye yao mai.

If the price is cheap, then I should indeed wish to buy them.

加[1] 減[3] 要[4] 緊[3].

Kiakien yaokin.

The proportion of the ingredients is important.

夜[4] 已[3] 深[1] 了[3] 今[1] 宵[1] 在[4] 這[4] 裡[3] 宿 歇 罷[4].

Ye i sh'ênliao kinsiao tsai cheli suhhieh pa.

The night is advanced, you had better sleep here to-night.

夜[4] 尚[4] 未[4] 闌[2] 好[3] 告[4] 辭[2] 不 必 歇 了[3]

Ye shang wei lan hao kaotz'ŭ puhpih hiehiao.

The night is not late as yet, I had better take leave, I must not stop.

到[4] 夜[4] 間[1] 回[2] 來[2] 了[3].

Tao yekien hweilailiao.

During the night he returned.

夜[4] 觀[1] 天[1] 象[4]

Ye kwan t'iensiang

(If) by night one observes the

便[4] 知[1] 天[1] 下[4] 吉 凶[1].

pien chi t'ienhia kihhiung.

celestial signs, one would know the good and evil fortunes of the Empire.

夜[4] 不 閉[4] 戶[4] 路[4] 不 拾 遺[2] 眞[1] 個[4] 淸[1] 平[2] 世[4] 界[4].

Ye puh pi hu lu puh shih i chên ko ts'ingping shikie.

When at night the doors are not shut, and things dropped on the road are not picked up, (such) is truly an unsulliedly peaceful state of society.

夜[4] 夜[4] 來[2] 學 讀 書[1] 也[3] 是[4] 虛[1] 他[1] 了[3].

Yeye lai hioh tuh-shu, ye shi k'wei t'a liao.

Every night he comes to learn to read, it is indeed unparalleled of him.

夜[4] 深[1] 了[3] 好[3] 告[4] 別.

Yeshênliao hao kao-pieh.

Now that it is night I had better take my leave.

Dialogue V.

騎[2] 馬[3] *K'ima* 'To ride on horseback.'
動[4] 身[1] *Tungshên* 'To start on a journey.'
脫 落 *T'ohloh* 'To fall down, or off.'
破[4] 開[1] *P'ok'ai* 'To cut open.'
療[4] 治[4] *Liaochi* 'To cure.'

上[4] 月 *Shangyueh* 'Last month.'
行[2] 李[3] *Hingli* 'Luggage.'
受[4] 傷[1] *Shoushang* 'To be hurt.'
醫[1] 生[1] *Ishêng* 'A doctor.'
朋[2] 友[3] *Pêngyu* 'A friend.'

你[3] 會[4] 騎[2] 馬[3] 麼[3]	*Ni hwei k'ima mo?*	Can you ride?
不 會[4]. 上[4] 月	*Puhhwei. Shangyueh*	I cannot. Last month I went
我[3] 上[3] 京[1] 去[4] 了[3].	*wo shang king k'üliao.*	up to the capital. And as it is
因[1] 爲[2] 旱[4] 路[4] 快[4]	*Yin wei han lu k'wai*	quickest to travel by land I
些[1] 我[3] 買[3] 了[3] 一 匹	*sie wo mailiao yihp'ih*	bought a horse to ride. On the
馬[3]. 動[4] 身[1] 的 那[4]	*ma. Tungshêntih na*	day of starting I packed my
天[1] 我[3] 裝[1] 行[2] 李[3]	*t'ien wo chwang hingli*	luggage in a cart and mounted

在[4] 車[1] 裡[3], 上[3] 馬[3]. 走[3] 不 過[4] 三[1] 里[3] 路[4] 馬[3] 踶[2] 了[3] 我[3] 落 下[4] 來[2] 了[3].

你[3] 受[4] 了[3] 傷[1] 麼[3]?

我[3] 頭[2] 破[4] 了[3] 我[3] 腿[3] 壞[4] 了[3].

請[3] 了[3] 醫[1] 生[1] 麼[3]

早[3] 請[3] 了[3] 良[2] 醫[1] 求[2] 藥 療[4] 治[4] 我[3] 的 傷[1]. 我[3] 四[4] 五[3] 天[1] 在[4] 床[2] 上[4] 躺[3] 着, 服 藥 如[2] 今[1] 頭[2] 腿[3] 都[1] 仍[2] 舊[4] 好[3].

昨 天[1] 我[3] 差[1] 人[2]

tsai ch'eli shang ma. Tsou puhkwo san lilu ma t'iliao, wo lohhia-lailiao.

Nishouliaoshangmo?

Wo t'ou p'oliao wo t'ui hwailiao.

Ts'ingliao ishêng mo?

Tsao ts'ingliao liang i, k'iu yoh hwochi wo-ti shang. Wo ssŭ wu t'ien tsai chw'angshang t'angchoh fuh yoh jukin t'ou t'ui tu jêng kiu hao.

Tsoht'ienwo ch'aijên

the horse. But when I had only gone three miles the horse kicked and I fell off.

Were you hurt?

My head was cut open and my leg was injured.

Did you call in a doctor?

I called in a good doctor directly, and asked him for medicine to cure my head and leg. I lay in bed for four or five days, took medicine and now both my head and leg are as well as ever.

Yesterday I sent a man to

去[4] 探[1] 街[1] 上[4] 的	*k'ü t'an kieshangtih*	ask the news on the streets.
消[1] 息. 他[1] 回[2] 來[2]	*siaosih. T'a hweilai*	He came back and told me that
說 一個[4] 和[1] 好[3] 的	*shwoh yihko sianghaotih*	a great friend of mine had
朋[2] 友[3] 生[1] 了[3] 一 個[1]	*pêngyu shêngliao yihko*	become the father of a little girl.
小[3] 女[3] 兒[2]. 今[1] 天[1]	*siao nü-êrh. Kint'ien*	To-day I sent him congratula-
送[1] 了[3] 賀[4] 儀[2]. 他[1] 己[3]	*sungliao ho-i. T'a i*	tory presents. And already he
經[1] 着 人[2] 來[2] 酬[2] 謝[4].	*king cholj'ên lai ch'ou sie.*	has sent a man to return thanks.

Dialogue VI.

書[1] *Shu* 'A book,' 'a letter,' 'written characters,' said to be composed of 曰 *yueh* 'to speak' and 聿 *yuh* 'a pencil,' = the sayings of a pencil, i.e. 'a book.'

書[1] 案[4] *Shungan* 'A book table.'

書[1] 札 *Shuchah* 'A letter.'

書[1] 呈[2] *Shuch'eng* 'A letter,' 'a despatch.'

書[1] 房[2] *Shufang* 'A library.'

書[1] 箱[1] *Shusiang* 'A book-box.'

書[1] 套[4] *Shut'ao* 'A book-wrapper.'

書[1] 函[2] *Shuhan* 'A book cover.'
書[1] 表[3] *Shupiao* 'The binding of a book.'
書[1] 包[1] *Shupao* 'A bundle of books.'
書[1] 翰[4] *Shuhan* 'A letter.'
書[1] 信[4] *Shusin* 'A letter.'
經[1] 函[2] *Kinghan* 'A sūtrā-cover.'

你[3] 的 書[1] 房[2] 在[4] 那[3] 裏[3]?
Nitih shufang tsai nali?
Where is your library?

我[3] 的 書[1] 房[2] 是[4] 在[4] 花[1] 園[2] 裡[3] 頭[2]. 在[4] 住[4] 房[2] 裡[3] 往[3] 來[2] 的 人[2] 多[1] 不 好[3] 念[4].
Wotih shufang shi tsai hwayuenlit'ou. Tsai chufangli wanglaitih jên to puh hao nien.
My library is in the flower garden. There are so many people going and coming in the dwelling house that it is not good for studying.

在[4] 你[3] 的 書[1] 房[2] 裡[3] 有[3] 多[1] 少[3] 部[4] 書[1]. 差[1] 不 多[1] 一 千[1] 部[4], 有[3] 一 萬[4] 卷[4] 光[1] 景[3].
Tsai nitih shufangli yu toshao pu shu. Ch'apuhto yihts'ien pu, yu yih wan küen kwang king.
How many works have you in your library?

I have nearly one thousand works in ten thousand parts.

都[1] 是[4] 甚[4] 麼[3] 書[1]?
有[3] 各 樣[4] 的 書[1]
有[3] 五[3] 經[1] 四[4] 書[1]
史[3] 書[1], 詩[1], 還[1] 有[3]
幾[1] 個[4] 小[3] 說 書[1].
這[4] 書[1] 都[1] 是[4] 在[4]
書[1] 架[4] 上[4] 麼[3]?
不 是[4]. 書[1] 案[4]
上[4] 有[3] 幾[1] 部[4], 書[1]
箱[1] 裡[3] 還[1] 有[3] 幾[1] 部[4].
都[1] 有[3] 書[1] 套[4] 麼[3]?
有[3] 書[1] 套[4] 的 多[1]
也[3] 有[3] 書[1] 函[2] 的.
請[3] 寫[3] 一 書[1] 信[4]
請[3] 我[3] 的 父[4] 親[1] 來[2]
看[4] 你[3] 的 書[1] 房[2].

Tu shi shimmo shu?

Yu koh yangtih shu yu wu king, szù shu shi shu, shi, hai yu kiko siaoshwoh shu.

Che shu tu shi tsai shukiashang mo?

Puh shi. Shungan shang yu ki pu, shu-siangli hai yu ki pu.

Tu yu shut'ao mo?

Yu shut'aotih to ye yu shuhantih.

Ts'ing sie yih shusin ts'ing wotih futsin lai k'an nitih shufang.

What sort of books are they all?

Every sort. There are the five classics and four books, historical works, poetry, and a few novels.

Are these books all on the book shelves?

No. There are some works on the book table and some in book boxes.

Have they all wrappers?

Most of them have wrappers, and some have covers.

Please to write a letter to invite my father to come to look at your library.

Dialogue VII.

齊[2] 備[4] *Tsipi* 'Ready prepared.'
篋 兒[2] *K'ieherh* 'A box.'
玉 *Yuh* 'Jade.'
四[4] 寶[3] *Ssŭpao* 'Writing materials,' lit. 'the four precious things.'
松[1] 木 *Sungmuh* 'Pine wood.'
硬[4] *Ying* 'Hard.'

你[3] 的 書[1] 房[2] 內[4] 有[3] 四[4] 寶[3] 麼[3]?	*Nitih shufang nei yu ssŭpao mo?*	Have you the four precious (writing materials) in your library?
有[3] 紙 筆 墨 硯[4] 都[1] 齊[2] 備[4].	*Yu chih, pih, moh yen, tu ts'ipi.*	Yes, I have paper, pencils, ink, and an inkstone all ready.
你[3] 的 硯[4] 台[1] 是[4] 那[3] 裡[3] 來[2] 的?	*Nitih yent'ai shi nali laitih?*	Where does your inkstone come from?
我[3] 聽[1] 見[4] 說	*Wo t'ingkien shwoh*	I hear it said that those

有[3] 這[4] 樣[4] 眼[3] 的 硯[4] 台[1] 是[4] 廣[3] 東[1] 來[2] 的 我[3] 的 硯[4] 台[1] 是[4] 在[4] 這[4] 裏[3] 鋪[1] 子[3] 裡[3] 買[3] 的.

yu che yang yentih yen t'ai shi Kwangtung laitih, wotih yent'ai shi tsai cheli putzŭli maitih.

which have 'eyes' of this kind come from Kwangtung, but I bought mine in a shop in this place.

你[3] 的 硯[4] 台[1] 有[3] 匣 兒[2] 麼[3]?

Nitih yent'ai yu k'ich-erh mo?

Has your inkstone a box?

有[3] 松[1] 木 做[4] 的 匣 兒[2]

Yu sung muh tsotih kieh-erh.

Yes, it has a box of pine wood.

那[3] 裏[3] 的 墨 好[3].

Nalitih moh hao?

Where does the best ink come from?

徽[1] 州[1] 的 墨 最[4] 好[3]. 別 地[4] 方[1] 的 墨 沒[2] 有[3] 徽[1] 州[1] 墨 好[3]. 我[3] 的 筆 是[4] 京[1] 來[2] 的. 筆 架[4]

Hweichoutih moh tsui hao. Pich tifangtih moh meiyu Hweichou moh hao. Wotih pih shi kinglaitih. Pihkia

The Hweichow ink is the best. Ink from other places is not so good as the Hweichow ink. My pencils are from Peking and my pencil stand is made from a stone

是[4] 西[1] 山[1] 出 的 石 頭[2] 做[4] 的.	*shi sishan ch'uhtih shiht'ou tsotih.*	from the western mountains.
是[4] 玉 的 麼[3].	*Shi yuhtih mo?*	Is it jade?
不 是[4] 比[3] 玉 白 些[1] 沒[2] 有[3] 玉 硬[4]. 用[4] 刀[1] 可[3] 以[3] 刻.	*Puhshi. Pi yuh pohsie, meiyu yuh ying. Yung tao k'o-i k'eh.*	No, it is a little whiter than jade and not so hard. I can cut it with a knife.

Dialogue VIII.

頑[2] 耍[4] *Wanshwa* 'Amusement,' 'to amuse oneself.'

記[4] 掛[4] *Kikwa* 'To be anxious.'

管[3] 包[1] *Kwanpao* 'To assure.'

拜[4] 辭[2] *Paitz'u* 'To call to take leave.'

虧[1] 他[1] *Kw'eit'a* 'He was good enough,' lit. 'he gave himself the trouble.'

掛[4] 礙[4] *Kwangai* 'To hinder.'

早[3] 晚[3] *Tsaowan* 'Soon,' 'when convenient.'

消[1] 息 *Siaosih* 'News.'

虧[1] 得 你[3] *Kw'eitéh ni* 'To give yourself the trouble,' 'to bring yourself to.'

隄[1] 防[2] *Tifang* 'To make preparations.'

他[2] 往[3] 那[3] 兒[2] 去[4] 了[3]?

T'a wang na-erh k'üliao?

Where has he gone to?

他[1] 頑[2] 耍[4] 去[4] 了[3]. 明[2] 天[1] 來[2] 不 得 時[2]後[4]天[1]來[2]也[3]好[3].

T'a wanshwa k'üliao. Mingt'ien lai puhtêh shi, hout'ien lai ye hao.

He has gone to amuse himself. To-morrow he will have no opportunity of coming, if he comes the day after to-morrow, it will be well.

他[1] 明[2] 天[1] 怎[4] 麼[3] 來[2]不得沒[2]有[3]掛[4]礙[4]?

T'a mingt'ien tsemmo lai puhteh meiyu kwangai?

Why cannot he come to-morrow, there is nothing to stop him?

休[1] 要[4] 記[4] 掛[4] 管[3] 包[1] 這[4] 早[3] 晚[3] 必 有[3] 好[3] 消[1] 息.

Hiuyao kikwa, kwanpao che tsaowan pih yu hao siaosih.

Do not be anxious. I assure you that soon there is sure to be good news.

日 內[4] 要[4] 動[4] 身[1], 所[4]以[3]特來[2]拜[4]辭[2].

Jihnei yao tungshên, so-i têhlai paitzŭ.

I want to start within the next few days, and I have therefore purposely come to call to take leave.

虧[1] 得 你[2] 肯[3] 用[4] 心[1] 讀 書[1], 他[1] 天[1] 功[1] 名[2] 必 不 小[3] 了[3].	*Kw'eitêh ni k'éng yung sin tuhshu, t'a-t'ien kungming pih puh siaoliao.*	If you can bring yourself to willingly use your mind in reading, you will assuredly at a future day gain no little reputation.
虧[1] 他[1] 寫[3] 得 一 筆 好[3] 字[4].	*Kw'eit'a sietêh yih-pih hao tzŭ.*	He was kind enough to write a copy of good characters.
在[4] 貴[4] 人[2] 跟[1] 前[2] 極 難[2] 講[3] 話[4].	*Tsai kweijên kênts'ien kihnan kianghwa.*	In the presence of men of rank it is very difficult to converse.
求[2] 利[4] 的 人[2] 沒[2] 眞[2] 心[1] 的 多[1].	*K'iulitih jên mei liangsintih to.*	Of those men who seek profit there are many who are not true hearted.
賊 走[3] 了[3] 閉[4] 門[2] 有[3] 甚[4] 麼[3] 相[1] 干[1].	*Tseh tsouliao, pimên yu shimmo siangkan?*	What is the good of shutting the door when the theives have gone?
凡[2] 事[4] 須[1] 要[4] 預[4] 先[1] 隄[1] 防[2].	*Fanssŭ süyao yü-sien tifang.*	For every matter you must make preparations before hand.

類[4] 同[2] 而[2] 狀[4] 異[4]. *Lei t'ung erh chwang i.* The kind is the same, but the form is different.

Dialogue IX.

咲[4] 談[2] *Siaot'an* 'To talk or to chat playfully.'
清[1] 談[2] *Ts'ingt'an* 'To talk well.'
玄[2] 談[2] *Hüent'an* 'To talk well.'
談[2] 今[1] 論[4] 古[3] *T'an kin lun ku* 'To talk of modern things and discuss ancient.'
閒[2] 話[4] *Hienhwa* 'Chat.'
說 話[4] *Shwohhwa* 'To talk.'
講[3] 話[4] *Kianghwa* 'To speak.'
假[3] 話[4] *Kiahwa* 'A lie.'
相[1] 語[3] *Siangyü* 'To converse.
不 消[1] 說 *Puh siao shwoh* 'It need not be said.'
不 必 說 *Puhpih shwoh* 'It need not be said.'
不 必 講[3] *Puhpih kiang* 'It need not be said.'
不 好[3] 說 *Puh haoshwoh* 'It is better not said.'
不 宜[2] 講[3] *Puh ikiang* 'It is not convenient to say it.'

會[4] 說 話[4] *Hwei shwohhwa* 'To be able to speak.'

學 中[1] 國 的 話[4] *Hioh Chungkwohtih hwa* 'To learn Chinese.'

唔[4] 語[3] *Wuyü* 'To converse,' or 'explanatory talk.'

實 話[4] *Shihhwa* 'Honest or true words.'

糊[2] 話[4] *Huhwa* 'Ridiculous talk.'

說 歹[3] 話[4] *Shwoh taihwa* 'To speak vicious words.'

假[3] 活 兒[2] 話[4].	*Kiahwoherh hwa.*	Misleading words.
再[4] 坐[4] 咲[4] 談[2].	*Tsai tso siaot'an.*	Sit down again and chat
他[1] 說 長[3] 說 短[3].	*T'a shwoh ch'ang shwoh twan.*	He talked of this and that, lit. He talked of the long and the short.
他[1] 說 山[1] 說 水[3].	*T'a shwoh shan shwoh shui.*	He talked of this and that, lit. He talked of hills and rivers.
他[1] 默 默 不 說.	*T'a mohmoh puh shwoh.*	He did not speak a word.

我[3] 信[4] 口[3] 說 套[4] 話[4].	*Wo sink'ou shwoh t'aohwa.*	With a true mouth I speak complimentary words.
休[1] 要[4] 咲[4] 話[4] 我[3].	*Hiuyao siaohwa wo.*	Do not "chaff" me.
如[2] 今[1] 謠[2] 言[2] 甚[4] 多[1].	*Jukin yaoyen shên to.*	Just now there are many rumours.
我[3] 聽[1] 信[4] 你[3] 說.	*Wo t'ingsin ni shwoh.*	I believe what you tell me.
休[1] 要[4] 打[3] 鄉[1] 談[2].	*Hiuyao ta hiangt'an.*	Do not use a country dialect.
須[1] 要[4] 講[3] 官[1] 話[4].	*Süyao kiang kwanhwa.*	You should speak the Mandarin.
我[3] 不 可[3] 盡[4] 言[2]	*Wo puh k'o tsinyen.*	I cannot exhaust my words.
我[3] 不 敢[3] 說 謊[3].	*Wo puh kan shwohhwang.*	I should not venture to lie.
休[1] 要[4] 說 假[3] 話[4].	*Hiuyao shwoh kiahwa.*	Do not tell lies.

Dialogue X.

以[3] 爲[2] *Iwei* 'To consider,' 'to regard as.' 容[2] 易[4] *Yungyi* 'Easy.'
尋[2] 常[2] *Sünchang* 'Ordinary.' 草[3] 稿[3] *Ts'aokao* 'Rough draft.'

奇[2] *K'i* 'Strange,' 'rare.'
楷[3] 書[1] *K'ieshu* 'The square characters.'
草[3] 字[4] *Ts'aotzŭ* 'The grass characters.'
篆[4] 字[4] *Chuentzŭ* 'The seal characters.'
分[1] 別 *Fênpieh* 'Difference.'

則 一 *Tsihyih* 'In the first place.'
則 二[4] *Tsiherh* 'In the second place.'
况[4] 且[3] *Hwangts'ie* 'Beside,' 'and finally.'
古[3] 人[2] *Kujên* 'The ancients.

尋[2] 常[2] 的 東[1] 西[1] 不 以[3] 爲[2] 奇[2].	*Sünchangtih tungsi puh iwei k'i.*	Ordinary things are not considered strange.
你[3] 會[4] 寫[3] 各 樣[4] 的 字[4] 不 會[4]?	*Ni hwei sie kohyangtih tzŭ puhhwei?*	Are you able to write characters of all kinds?
會[4] 寫[3] 楷[3] 書[1] 草[3] 字[4] 不 會[4] 寫[3] 篆[4] 字[4].	*Hwei sie k'ieshu ts'aotzŭ, puh hwei sie chuentzŭ.*	I can write the square characters and the grass characters, but I cannot write the seal characters.
這[4] 三[1] 樣[4] 的 字[4] 有[3] 甚[4] 麼[3] 分[1] 別?	*Che san yangtih tzŭ yu shimmo fênpieh?*	What is the difference between these three kinds of characters?

楷[3] 書[1] 是[4] 書[1] 上[4] 尋[2] 常[2] 用[4] 的 容[2] 易[4] 看[4] 草[3] 字[4] 是[4] 寫[3] 信[4] 寫[3] 草[3] 稿[3] 用[4] 的 難[2] 看[4] 篆[4] 字[4] 是[4] 印[4] 上[4] 用[4] 的 最[4] 難[2] 讀 出 來[2].

K'ieshu shi shushang sünchang yungtih, yungyi k'an, ts'aotzŭ shi sie sin sie ts'aokao yungtih, nan k'an, chuentzŭ shi yinshang yungtih tsuinan tuch'uhlai.

The square characters are those which are commonly used in books and are easy to read. The grass characters are used in writing letters and rough drafts, and are difficult to read. And the seal characters are used on seals, and are very difficult to decipher.

這[4] 篆[4] 字[4] 不 是[4] 古[3] 人[2] 用[4] 的 麼[3]? 不 錯[4] 漢[4] 朝[2] 之[1] 先[1] 人[2] 用[4] 了[3] 篆[4] 字[4] 以[3] 後[4] 用[4] 了[3] 楷[3] 書[1].

Che chuentzŭ puhshi kujèn yungtih mo?

Puhts'o, Hanch'aochi sien jèn yungliao chuentzŭ ihou yungliao k'icshu.

Were not these seal characters used by the ancients?

You are quite right. Before the Han Dynasty, people used the seal characters, since that time they have used the square characters.

收[1] 拾 *Shoushih* 'To get ready.
鋪[1] 蓋[4] *P'ukai* 'Bedding.'
漂[1] *P'iao* 'To drift off.'
直 性[4] *Chihsing* 'An upright nature.'
小[3] 意[4] *Siao-i* 'To humble oneself.'
一 五[3] 一 十 *Yihwu yihshih* 'Completely.'
行[2] 李[3] *Hingli* 'Luggage.'
擔[1] 子[3] *Tantzŭ* 'A load.'
所[4] 往[3] *Sowang* 'Where [he] has gone.'
奴[2] 婢[4] *Nupi* 'Male and female slaves.'
悄[3] 悄[3] *Ts'iaots'iao* 'Very secretly.'
供[1] 出 來[2] *Kungch'uhlai* 'To testify to.'

當[1] 日 收[1] 拾 了[3] *Tangjih shoushihliao*
行[2] 李[3] 鋪[1] 蓋[4] 做[4] 一 *hingli p'ukai tso yih-*
擔[1] 挑[1] 了[3] 遂[4] 辭[2] *tan t'iaoliao. Sui tz'u-*
了[3] 主[3] 人[2] 飄[1] 然[1] *liao chujên. P'iaojen*
而[2] 去[4] 竟[4] 無[2] 景[3] *erh k'ü. King wu ying*

To-day I got my luggage and bedding ready, and made them up a load to carry. Next I took leave of my host, and then moved off. I am altogether without a

無[2] 蹤[1] 不 知[1]
所[4] 往[3] 如[2] 今[1] 沒[2] 處[3]
尋[2] 他[1].

wu tsung. Puh chi sowang jukin mei ch'u sün t'a.

他[1] 是[4] 個[4] 直
性[4] 的 好[3] 漢[4] 想[3]
必 沒[2] 有[3] 失 信[4]
你[3] 且[3] 耐[4] 着 心[1] 子[3].
再[4] 等[3] 兩[3] 天[1]
看[4] 他[1] 如[2] 何[2] 便[4] 了[3].
他[1] 原[2] 來[3] 奴[2] 婢[4] 出
身[1] 慣[4] 會[4] 小[3] 意[4]
兒[2] 這[4] 也[3] 是[4] 好[3].

T'a shi ko chihsingtih hao han. Siang pih meiyu shihsin. Ni tsie naichoh sintzŭ. Tsai têng liang t'ien k'an t'a juho, pienliao. T'a yuenlai nupi ch'uhshên, kwanhwei siao-i-erh. Che ye shi hao.

他[1] 前[2] 天[1] 悄[3]
悄[3] 到[4] 我[3] 家[1] 來[2]

T'a ts'ient'ien ts'iaots'iao tao wo kia lai

shadow or a trace. I don't know where he has gone, and there is at present no where to seek him.

He is a good Chinaman, of an upright nature. I think he certainly will not break his faith. Be patiently minded and still wait a couple of days to see what he is like, and it will be well. He originally came from a slave parentage, and he is a practised adept in humbling himself. This also is a good thing.

The other day he came very secretly to my house and took

把[3]那[4]件[4]事[4]一五[3]一十詳[2]細[4]告[4]訴[4]我[3]了[3]. 你[3]怎[4]隱[3]瞞[2]得過[4]. 奠若供[1]出實情[2]來[2]倒[3]是[4]乾[1]淨[4]些[1].

pa nakien ssŭ yihwu yihshih tsiangsi kaosu wo liao. Ni ts'en yin mantêhkwo. Mohjoh kungch'uh shihts'ing lai. Tao shi kantsing sie.

that affair and completely explained every particular to me. How could you have secretly deceived me? It would have been better to have testified to the real facts, then (your conduct) would have been cleaner.

Dialogue XII.

花[1] *Hwa* 'Flowers,' 'To have motes' in the eyes.

看[4] 不 見[4] *K'an puh kien* 'Cannot see.'

親[1] 眼[2] *Ts'inyen* 'With one's own eyes.'

謠[2] 言[2] *Yaoyen* 'Rumours.'

看[4] 破[4] *K'anp'o* 'To find out,' 'detect.'

何[2] 曾[2] *Hots'êng* 'Where?'

細[4] 字[4] *Sitzŭ* 'Small characters.'

目 今[1] *Muhkin* 'Now,' 'at present.'

豈[2] 宜[2] *K'i-i* 'How can it be right?'

見[4] 教[4] *Kienkiao* 'I look for your instructions.'

遍[4] 走[3] *Pientsou*, 'To travel over.'

好[3] 看[4] *Haok'an* 'Beautiful,' 'good-looking.'

不 勝[1] *Puhshêng* 'The highest degree of.'

欽[1] 羨[4] *K'insien* 'Praise,' 'to praise.'

眼[2] 花[1] 了[3] 看[4] 不 見[4] 細[4] 字[4]. *Yen hwaliao k'an puh kien sitzŭ.*

My eyes have motes I cannot see small characters.

不 是[4] 親[1] 眼[2] 所[4] 見[4] 的 事[4] 不 可[3] 信[4] 他[1] 目 今[1] 傳[2] 來[2] 的 謠[2] 言[2] 假[3] 的 儘[3] 多[1] 豈[2] 宜[2] 認[4] 眞[1].

Puhshi ts'inyen so kientih ssŭ puh k'o sin t'a. Muhkin ch'uen-laitih yaoyen kiatih tsin to. K'i-i jên chên.

As it was not an affair which I witnessed myself I cannot believe him. At present the rumours which are current are all false. How can it be right to recognize them as true?

看[4] 破[4] 了[3] 我[3] 麼[3] 不 知 我[3] 有[3] 甚[4] 不 是[4] 處[3] 見[4] 教[4] 見[4] 教[4] 好[3] 看[4] 好[3] 看[4]

K'anp'oliao wo mo? Puh chi wo yu shên muhshi ch'u. Kienkiao kienkiao. Haok'an, haok'an.

Have you found me out?

I did not know I had so bad a fault. I earnestly look for your instructions.

Beautiful, beautiful I have

遍[4] 走[3] 天[1] 下[4] 何[2] 曾[2] 見[4] 來[2] 這[4] 般[1] 菊 花[1]. 若 不 是[4] 主[3] 人[2] 家[1] 一 片[4] 苦[3] 心[1] 培[2] 養[3] 安[1] 能[2] 如[2] 此[3] 難[2] 得 難[2] 得.

Pientsou t'ienhia hots'êng kienlai chepan kühhwa. Joh puhshi chu jênkia yihp'ien k'usin peiyang ngan nêng jutz'ü. Nantêh, nantêh.

travelled over the Empire, but where have I seen China-aster blossoms of this sort. If it were not that you, Sir, entirely, and with anxious care reared them, how could they be (so beautiful) as this? It must have been very difficult to obtain them.

愈[3] 看[4] 愈[3] 好[3]. 這[4] 篇[1] 文[2] 章[1] 不 知[1] 道[4] 甚[4] 麼[3] 人[2] 所[4] 作 不 勝[1] 欽[1] 羨[4] 之[1] 至[4].

Yü k'an yü hao. Chepien wênchang puh chitao shimmo jên so tsoh, puh shêng k'insien chi chi.

The more it is looked at the better it is. This piece of writing, I do not know who wrote it, but it merits the highest degree of praise.

看[4] 不 過[4] 這[4] 樣[4] 的 詩[1] 那[3] 裡[3] 算[4] 得 數[3].

K'an puh kwo cheyangtih shi. Nali swantêh shu?

I cannot read this kind of poetry. How can it be considered to do?

DIALOGUE XIII.

清[1] 貨[4] *Ts'ing hwo* 'To clear off goods.'
秤[4] 貨[4] *Ch'êng hwo* 'To weigh goods.'
朝[1] 鮮[3] *Chaosien* 'Korea.'
原[2] 來[2] *Yuenlai* 'Originally,' 'always.'
結 夥[3] *Kiehhwo* 'To join a partner.'
人[2] 參[1] *Jênts'an* 'Ginseng.'
不 如[2] *Puhju* 'Not equal to.'
過[4] 活 *Kwohwoh* 'For a livelihood.'
至[4] 交[1] *Chi kiao* 'Towards your associates.'
講[3] 價[4] *Kiang kia* 'To discuss the price.'

清[1] 貨[4] 完[2] 了[3]	*Ts'ing hwo wanliao*	Having cleared off one's goods,
還[1] 要[4] 看[4] 貨[4]. 看[4]	*haiyao k'an hwo. K'an*	one again must look at goods.
貨[4] 完[2] 了[3] 還[1] 要[4]	*hwo wanliao hai yao*	Having looked at them, one then
講[3] 價[4]. 講[3] 價[4]	*kiang kia. Kiang kia*	must discuss their price. Having
完[2] 了[3] 還[1] 要[4] 秤[4]	*wanliao, hai yao ch'êng*	discussed their price, one then
貨[4]. 秤[4] 貨[4] 完[2]	*hwo. Ch'êng hwo wan-*	must weigh them. Having
了[3] 還[1] 要[4] 打[3] 點[3] 收[1]	*liao hai yao tatien shou-*	done this, one then must arrange
買[3] 回[2] 頭[2] 貨[4] 哩[3].	*mai hweit'ou hwo li.*	to buy them as return cargo.

現[4] 在[4] 買[3] 了[3]
甚[4] 麼[3] 貨[4]?
買[3] 了[3] 人[2] 參[1].
人[2] 參[1] 是[4] 那[3] 兒[2]
來[2] 的?
人[2] 參[1] 是[4] 遼[2]
東[1] 的 好[3]. 朝[1] 鮮[3]
出 的 倒[3] 有[3] 些[1]
不 如[2]. 原[2] 來[2] 滋[1] 味[4]
差[1] 得 多[1].

Hientsai mailiao shimmo hwo?

Mailiao jênts'an.

Jênts'an shi na-êrh laitih?

Jênts'an shi Liaotung tih hao. Chaosien ch'uhtih tao yu sie puhju. Yuenlai tzŭwei ch'atêh to.

What goods have you bought now?

I have bought Ginseng.

Where does Ginseng come from?

The Ginseng which comes from Liaotung is good. That which comes from Korea is, on the contrary, in several points inferior. There has always been a considerable difference in the fine flavour.

你[3] 做[4] 甚[4] 麼[3] 過[4]
活?
家[1] 裡[3] 有[3] 多[1] 少[3]
人[2] 口[2]?

Ni tso shimmo kwohwoh?

Kiali yu toshao jênk'ou?

What do you do for a livelihood?

How many are you in household?

我[3] 結 夥[3] 做[4] 買[3] 賣[4].	*Wo kiehhwo tso maimai.*	I have joined a partner in business.
莫 逆 至[4] 交[1].	*Moh nih chi kiao.*	Do not be refractory towards your associates.

Dialogue XIV.

貴[4] 鄉[3] *Kwei hiang* 'Your neighbourhood,' lit. 'your honourable neighbourhood.'

歷 遍[4] *Lihpien* 'Passing in succession.'

市[4] 肆[4] *Shissŭ* 'A market place.'

熱 鬧[4] *Jêh-nao* 'Hubbub,' 'noise,' 'bustling.'

閒[2] 遊[2] 的 *Hien yutih* 'Idlers.'

路[4] 程[2] *Luch'éng* 'Stages.'

喧[1] 譁[2] *Hüenhwa* 'Loud talking,' 'noisy.'

街[1] 衢[2] *Kieh'ü* 'A street.'

閒[2] 養[3] *Hien yang* 'To support in idleness.'

隱[3] 住[4] *Yinchu* 'To live in seclusion.'

掘 取[3] *Küehts'ü* 'To dig out.'

花[1] 街[1] *Hwakie* 'Gay, decorated, street.'

自[4] 貴[4] 鄉[1] 到[4]
此[3] 歷 遍[4] 諸[1] 邦[1]
共[4] 有[3] 多[1] 少[3] 路[4]
程[2]?
我[3] 行[2] 經[1] 半[4]
月 有[3] 餘[2] 纔[2] 到[4]
貴[4] 處[3].

Tzŭ kwei hiang tao tz'ŭ lihpien chu pang hung yu toshao lu-chêng?

Wo hing king pan yueh yuyü ts'ai tao kwei ch'u.

How many stages is it from your neighbourhood, passing in succession through the several states, to this?

I have travelled upwards of half a month and have just arrived at your honourable place.

貴[4] 鄉[1] 的 人[2]
多[1] 麼[3]?
人[2] 多[1] 得 很[3] 市[4]
肆[4] 喧[1] 譁[2] 生[1] 意[4]
熱 鬧[4]
那[4] 邊[1] 的 人[2] 都[1]
是[4] 買[3] 賣[4] 的 人[2] 麼[3]
不 是[4]. 街[1] 衢[2] 中[1]

Kwei hiangtih jên to mo?

Jên to têhhên. Shissŭ hüenhwa shêngi jêlnao.

Na pientih jên tu shi maimaitih jên mo?

Puhshi. Kiek'üchung

Is your neighbourhood populous?

Very populous. The market places are noisy and trade is bustling.

Are the people of that part all traders?

No. In the streets there are

多[1] 有[3] 閒[2] 遊[2] 的 浪[4] 子[3].

to yu hien yutih langtzŭ.

many idlers.

如[2] 果[3] 是[4] 花[1] 街[1] 你[3] 爲[2] 甚[4]麼[2] 在[4] 這[4] 山[1] 上[4] 隱[3] 住[4]?

Jukwo shi hwakie, ni weishimmo tsai che shanshang yinchu.

If it is a place with such gay streets, why do you seclude yourself in this mountain?

你[3] 不 知[1] 道[4] 這[4] 座[4] 山[1] 渾[2] 是[4] 金[1] 銀[2].

Ni puh chitao, che-tsoshan hwên shi kinyin.

You don't know. This mountain is one mass of gold and silver.

我[3] 聽[1] 見[4] 說 這[4] 山[1] 雖[1] 是[4] 渾[2] 是[4] 金[1] 銀[2] 官[1] 不 許[3] 掘 取[3].

Wo t'ingkien shwoh cheshan sui shi hwên shi kinyin kwan puh hü küehts'ü

I have heard it said that though this mountain is a mass of gold and silver, the officials will not allow it to be dug out.

Dialogue XV.

不 錯[4] *Puh t'so* 'Quite right.'

零[2] 碎[4] *Lingsui* 'Fragments.'

本[3] 地[4] 人[2] *Pêntijên* 'Natives.'

遇[4] 時[2] *Yu shi* 'When it happens.'

造[4] 化[4] 的 *Tsaohwatih* 'Fabricators' (of metals), 'smiths.'

紅[1] 銅[2] *Hungt'ung* 'Red copper.'
鋼[1] *Kang* 'Steel.'
霧[2] 沱[2] *P'angt'o* 'To rain continually.'
金[1] 類[4] *Kinlei* 'Metals.'
鐵 *T'ieh* 'Iron.'
本[3] 省[3] *Pênshêng* 'This province.'

不 錯[4] 但[4] 每[3] 遇[4] 時[2] 雨[3] 霧[1] 沱[2] 淋[3] 出 零[2] 碎[4] 金[1] 銀[2] 兒[2] 有[3] 造[4] 化[4] 的 徃[3] 徃[3] 拾 着.

Puh t'so tan mei yu shi yü p'angt'o linch'uh lingsui kin yinêrh, yu tsaohwatih wang wang shihchoh.

You are quite right; but whenever the rain pours continually it washes out small pieces of gold and silver, (and) these, smiths frequently collect.

這[4] 造[4] 化[4] 的 是[4] 本[3] 地[4] 人[2] 麼[3]?

Che tsaohwatih shi pêntijên mo?

Are the smiths natives of this place?

不 是[4] 本[3] 地[4] 人[2] 他[1] 們[2] 是[4] 四[4] 川[1] 來[2] 的.

Puhshi pêntijên, t'amên shi Ssüch'uen laitih.

They are not natives, they come from Ssŭ-ch'uen.

在[4] 山[1] 裡[3] 頭[2] 還[1] 有[3] 金[1] 類[4] 麼[3]?

Tsai shan lit'ou hai yu kinlei mo?

Are there other metals in the mountains?

還[1] 有[3] 有[3] 紅[1] 銅[2] 有[3] 鐵. 國 家[1] 的錢[2]都[1]是[4]雲[2] 南[2] 紅[1] 銅[2] 做[4] 的. 雲[2] 南[2] 鐵 可[3] 以[3] 用[4] 做[4] 鋼[1]麼[3]? 在[4] 本[3] 省[3] 也[2] 在[4] 四[4]、川[1] 雲[2] 南[2] 鐵 多[1] 用[4] 做[4] 鋼[1].	*Hai yu, yu hung-t'ung, yu t'ieh. Kwoh-kiatih ts'ien tu shi Yun-nan hungt'ung tsotih.* *Yunnan t'ieh, k'o-i yung tso kang mo?* *Tsai pênshêng ye tsai Ssŭch'uen, Yunnan t'ieh to yung tso kang.*	There are others; there are copper and iron. The coinage of the Empire is all made from the Yunnan copper. Can you use Yunnan iron to make steel? Yunnan iron is much used for making steel on the spot, and in Ssŭ-ch'uen.

Dialogue XVI.

來[2] 歷 *Lailih* 'Antecedents.'
綠 林[2] 客 *Luhlink'oh* 'A robber.'
住[4] 房[2] 子[3] *Chufangtzŭ* 'A dwelling-house.
花[1] 園[2] *Hwayuen* 'A flower garden.'
大[4] 概[4] *Takai* 'Probably.'
租[1] 房[2] 子[3] *Tsu fangtzŭ* 'To rent a house.'
畝[3] *Mou* 'An acre.'

他[1]是[4]那[3]兒[2]來[2]的?
我[3]不知[1]道.[4]他[1]沒[2]有[3]來[2]歷.
我[3]同[2]你[3]去[4]問[4]他.他[1]大[4]概[4]不肯[3]說.我[3]聽[1]見[4]說他[1]是[4]個[4]綠林[2]客.
拿[2]烟[1]來[2].
拿[2]火[3]來[2].
拿[2]茶[2]來[2].
我[3]要[4]租[1]房[2]子[3].
你[3]要[4]租[1]的是[4]住[4]房[2]子[3]是[4]鋪[1]子[3]?
我[1]要[4]租[1]的是[4]一間[1]大[4]住[4]房[2]子[3].

T'a shi na-êrh laitih?

Wo puh chitao. T'a meiyu lailih.

Wo t'ung ni k'ü wên t'a. T'a takai puh kêng shwoh. Wo t'ingkien shwoh t'a shi ko luh-link'oh.

Na yen lai.

Na hwo lai.

Na ch'a lai.

Woyao tsu fangtzŭ.

Niyao tsutih shi chu-fangtzŭ shi p'utzŭ?

Wo yao tsutih shi yihkien ta chufangtzŭ.

Where does he come from?

I do not know. He has no antecedents.

I will go with you to ask him. He will probably be unwilling to say. I hear that he is a robber.

Bring tobacco.

Bring fire, i.e. a light.

Bring tea.

I want to rent a house.

Do you want to hire a dwelling house or a shop?

I want to hire a large dwelling house.

你[3]家[1]裡[3]有[3]多[1]少[3]人[2].

Ni kiali yu toshao jên.

How many are you in household?

我[3]家[1]裡[3]有[3]三[1]十多[1]人[2].

Wo kiali yu san-shih to jên.

There are more than thirty people in my household.

有[3]許[3]多[1]的人[2]必要[4]一間[1]三[1]院[4]的房[2]子[3].

Yu hü totih jên pihyao yihkien san yuentih fangtzŭ.

With so many people you must require a house with three courtyards.

在[4]這[4]兒[2]一間[1]三[1]院[4]的房[2]子[3]租[1]銀[2]是[4]多[1]少[3]?

Tsai che-êrh yihkien san yuentih fangtzŭ tsuyin shi toshao?

What is the rent of a three-courtyarded house in this place?

差[1]不多[1]三[1]百兩[3]銀[2].

Ch'a puh to san poh liang yin.

About three hundred taels.

那[4]個[4]不貴.[4]但[4]我[3]還[1]要[4]個[4]十畝[3]的花[1]園[2].

Nako puh kwei. Tan wo hai yao ko shih moutih hwayuen.

That is not dear. But I also want a ten acre flower-garden.

濁 *Chuh* 'Thick,' 'muddy,' 'turbid.'
大[4] 抵[3] *Ta ti* 'Generally,' 'as a rule.'
無[2] 非[1] *Wufei* 'Always.'
未[4] 完[2] *Wei wan* 'Have not yet finished.'
販[4] 貨[4] *Fanhwo* 'To traffic.'
馬[3] 頭[2] *Mat'ou* 'A wharf,' 'a ferry.'
煞 *Shah* 'Deleterious,' 'baleful,' 'injurious.'
滋[1] 味[4] *Tzŭwei* 'A fine flavour,' 'to impart a fine flavour.'
傷[1] 肚[3] *Shang tu* 'To injure the stomach.'
上[3] 岸[4] *Shang ngan* 'To land,' lit. 'ascend the bank.'
絡 繹 *Lohyih* 'Continuously.'

濁 也[3] 有[3] 好[3] 酒[3], *Chuh ye yu haotsiu,*
清[1] 也[3] 有[3] 煞 酒[3]. *ts'ing ye yu shahtsiu.*

There is turbid wine which is good, and there is clear wine which is detrimental.

難[2] 道[4] 唯[3] 清[1] 是[4] 好[3]. *Nantao wei ts'ing shi hao.*

It is difficult to say whether the clear is to be desired.

原[2] 来[2] 那[4] 名[2] 酒[3] 大[4] 抵[3] 濁 的 多[1].

Yuenlai na mingtsiu ta ti chuhtih to.

Originally, most of the celebrated wine was, as a rule, turbid.

我[3] 們[2] 吃 熱 酒[3]. 煮[3] 了[3] 吃 更[4] 妙.[4] 燒[1] 的 滋[1] 味[4] 不 好[3].

Womên ch'ih jêhtsiu. Chuliao ch'ih kêng miao. Shaotih tzŭwei puh hao.

We drink hot wine. Drunk when boiled it is superfine. The flavour of that which is burnt is bad.

你[3] 們[2] 無[2] 非[1] 吃 熱 酒[3] 麼[3]? 煮[3] 不 熟 的 不 可[3] 吃. 傷[1] 肚[3] 則 不 便[4].

Nimên wufei ch'ih jêhtsiu mo? Chu puh shuhtih puhk'o ch'ih. Shang tu tsih puh pien.

Do you always drink hot wine?

Wine that is not boiled thoroughly cannot be drunk. It is injurious to the stomach and so is unsuitable.

這[4] 酒[3] 是[4] 水[3] 路[4] 來[2] 的 麼[3]?

Chetsiu shi shuilu laitih mo?

Did this wine come by water?

是[4] 水[3] 路[4] 來[2] 的. 起[3] 貨[1] 未[4] 完[2] 所[4] 以[3]

Shi shuilu laitih. K'ihwo wei wan so-i

It came by water. They have not finished bringing up the

不許[3] 船[2] 中[1] 人[2] 上[3] 岸[4].

puh hü ch'uenchungjên shang ngan.

goods, so I do not allow the sailors to go on shore.

販[4] 貨[4] 的 客 人[2] 往[3] 來[2] 絡 繹 眞[1] 個[4] 好[3] 大[4] 馬[3] 頭[2].

Fanhwotih k'ohjen wanglai lohyih chên ko hao ta mat'ou.

The traffickers go and come continuously, truly this is a good big landing-place.

人[2] 多[1] 事[4] 少[3]. 沒[2] 有[3] 甚[4] 麼[3] 大[4] 買[3] 賣[4].

Jên to ssŭ shao. Meiyu shimmo ta maimai.

There are many men but little business. There is no great traffic.

Dialogue XVIII.

你[3] 怎[4] 麼[3] 來[2] 遲[2]?

Ni tsêmmo lai ch'i?

How is it you come late?

你[3] 來[2] 得 太[4] 早[3].

Ni laitêh t'aitsao.

You came too early.

尙[4] 未[4] 看[4].

Shang weik'an.

As yet I have not seen (it).

幾[3] 時[2] 去[4]?

Kishi k'ü?

What time do (you) go?

幾[3] 時[2] 來[2]?

Kishi lai?

What time will (you) come?

今[1] 日 不 耐[4] 煩[2].

Kinjih puh naifan.

(I) cannot bear annoyances to-day.

與[3] 徃[3] 年[2] 大[4] 差[1].
日 夜[4] 忙.[2]

Yü wangnien tach'a.
Jihye mang.

Very different from past years.
(He) is busy day and night.

夜[4] 裡[3] 不 許[3] 他[1] 們[2] 出 去[4].

Yeli puh hü t'amên chuhk'ü.

(I) do not let them go out at night.

只 許[3] 他[1] 們[2] 日 裡[3] 出 去[4].

Chih hü t'amên jihli chuhk'ü.

(I) only allow them to go out in the daytime.

你[3] 們[2] 何[2] 苦[3] 要[4] 早[3] 回[2] 去[4]?

Nimên hok'u yao tsao hweik'ü?

What misfortune makes you go back so early?

你[3] 明[2] 日 趕[3] 早[3] 來[2] 相[1] 帮[1].

Ni mingjih kan tsao-lai siangpang.

Come early to-morrow to help.

今[1] 日 我[3] 有[3] 事[4] 不 得 去[4].

Kinjih woyu ssŭ puh têhk'ü.

I have business to-day, and cannot go.

你[3] 既[4] 不去[4] 我[3] 也[3] 不 去[4].

Ni ki puh k'ü wo ye puh k'ü.

If you don't go I won't go

明[2] 日 我[3] 請[3]
客 你[3] 也[3] 來[2].
這[4] 幾[1] 日 竟[4] 沒[2]
閒[2] 空[1].
今[1] 日 恰 好[3] 得
些[1] 閒[2] 空[1].
前[2] 日 所[4] 約 的 事[4]
怎[4] 樣[4]?

後[4] 日 是[4] 晚[3]
生[1] 的 值[4] 日.
今[1] 日 要[4] 公[1]
館[3] 去[4] 幹[4] 事[4].
今[1] 日 酷 熱 極 難[2]
行[2] 走[3]

Mingjih wo ts'ing-k'oh ni ye lai.

Chekijih king mei hienk'ung.

Kinjih k'iahhaotêh sie hienk'ung.

Ts'ienjih so yohtih ssŭ tsên yang?

Houjih shi wan-shêngtih chijih.

Kinjih yao kung-kwan k'ü kanssŭ.

Kinjih k'uhjêh kihnan hing tsou.

I am inviting some guests for to-morrow, do you also come.

For some days I shall not have any leisure.

To-day, fortunately, I have a little leisure.

How is that business which was agreed upon the day before yesterday?

The day after to-morrow is my day on duty (as Tang chitih).

To-day I want to go to the Yamên to transact business.

To-day it is so extremely hot that it is very difficult to walk about.

Dialogue XIX.

動[4] 身[1] *Tung shên* 'To start' as on a journey.
停[2] 妥[3] *T'ing t'o* 'Well and safely.'
天[1] 黑 *T'ien hoh* 'The sky becomes dark.'
跟[1] 從[2] *Kênts'ung* 'A servant.'
旱[3] 路[4] *Han lu* 'The land route.'
扯[3] 起[3] 來[2] *Ch'ek'ilai* 'To hoist.'
打[3] 點[3] *Tatien* 'To arrange.'
半[4] 路[4] 上[4] *Pan lushang* 'At half way.'
伴[4] 當[1] *Pantang* 'A companion.'
宿 歇 *Suhhieh* 'To stay, or spend, the night.'
水[3] 路[4] *Shui lu* 'The water route.'
妖 精[1] *Yaotsing* 'Phantoms.'

幾[3] 時[2] 動[4] 身[1] 打[3] 點[3] 停[2] 妥[3] 了[3] 麼[3]? *Kishi tung shên ta-tien t'ing t'oliao mo?* What time do you start? Have you arranged (everything) well and safely?

我[3] 今[1] 天[1] 動[4] *Wo kint'ien tung-* I start to-day, having lost my-

身[1],迷[2]到[4]這[3]裡[3],不知[1]回[2]路[4]

shên, mi tao cheli, puh chi hweilu.

如[2]今[1]回[2]去[4]却在[4]半[4]路[4]上[4]天[1]黑了[3],又[4]沒[2]個[4]伴[4]當[1]跟[1]從[2]如[2]何[2]使[3]得今[1]夜[4]在[4]這[4]裡[3]宿歇明[2]日早[3]早[3]回[2]去[4].

Jukin hweik'ü kioh tsai pan lushang t'ien hohliao, yu meiko pantang kénts'ung juho shitêh, kinye tsai cheli suhhieh mingjih tsaotsao hweikü.

你[3]是[4]早[3]路[4]去[4]是[4]水[3]路[4]去[4]?

Ni shi han lu k'ü shi shwui lu k'ü?

我[3]走[3]水[3]路[4].坐[4]車[1]沒[2]有[3]坐[4]船[2]的快[4].一扯[3]起[3]篷[2]來[2]飛[1]也[3]似[4]走[3].

Wo tsou shwui lu. Tso ch'e meiyu tso ch'uentih k'wai. Yih ch'ek'i p'êng lai, fei ye ssŭ tsou.

self I came here and don't know my way back.

If you go back now it will certainly be dark at half-way, and without a companion or a servant how would you do? Stay the night here and go back early to-morrow.

Do you travel by the land route or the water route?

I go by the water route. Travelling by cart is not so fast as travelling by boat. Once hoist your sail and you go as though you were flying.

旱[3] 路[4] 還[1] 有[3] 一個[4] 不好[3] 處[3], 妖[1]精[1] 極多[1], 夜[4] 深[1]了[3] 不可[3] 走[3] 那[4]條[2] 路[4].

Han lu hai yu yih-ko puh haoch'u. Yao-tsing kih to. Ye shên-liao puh k'o tsou nat'iaolu.

The land route has also (another) drawback. Phantoms are very numerous. In the depth of the night one cannot go by that road.

河[2] 兩[3] 邊[1] 有[3] 路[4] 不知[1] 投[2] 那[4] 條[2] 路[4] 去[4] 好[3].

Ho liangpien yu lu, puh chi t'ou nat'iaolu k'ü hao.

On both sides of the river there are roads, I don't know which is the best to travel on.

Dialogue XX.

能[2] 彀[4] *Nêngkou* 'To be able.'
良[2] 民[2] *Liangmin* 'An honest man.'
何[2] 消[1] *Hosiao* 'What need.'
悍[4] 勇[3] *Hanyung* 'Ardently brave.'
簿 暮[4] *Pohmu* 'Towards evening.'
模[2] 樣[4] *Muyang* 'Appearance,' 'fashion.'
盤[2] 詰 *P'ank'ih* 'To judge, or interrogate.'

毛[2] 病[4] *Maoping* 'A fault.'
約 摸 *Yohmoh* 'About.'

亂[4] 世[4] 時[2] *Lwanshi shi* 'Troublous times.'

越 走[3] 越 遠[3]
不 知[1] 幾[3] 時[2] 纔[2]
得 到[4].
簿 暮[4] 時[2] 節 到[4]
舍[4] 下[4] 閒[2] 話[4] 日
中[1] 太[4] 熱 不 可[3]
走[3] 路[4]. 我[3] 曾[2] 曉[3]
得 你[3] 原[2] 來[2] 怕[4] 熱.
若 日 中[1] 走[3] 路[4]
中[1] 暑[3] 不 便[4].
放[4] 他[1] 過[4] 去[4] 罷[4]
我[3] 看[4] 他[1] 是[4] 個[4]
頁[2] 氏[2]. 不 像[4] 個[4]

Yueh tsou yueh yuen. Puh chi kishi ts'ai têhtao.

Poh mu shitsieh tao shehia hienhwa. Jih chung t'ai jêh, puh k'o tsoulu. Wo tsêng hiaotêh ni yuenlai p'a jêh. Joh jihchung tsouluchung shu puh pien.

Fang t'a kwok'ü pa. Wo k'an t'a shi ko liangmin. Puh siang ko

The more we walk the further it is. I do not know what time we shall succeed in arriving.

Towards evening come to my house for a chat. In the daytime it is too hot. One cannot walk about. I know that you always fear the heat. If one walks on the road in the daytime the heat is unpleasant.

Let him pass by, I look upon him as an honest man. He does not look like a bad man. What

歹[3] 人[2] 模[2] 樣[4] 何[2] 消[1]
只 官[3] 盤[2] 詰 他[1].
好[3] 個[4] 悍[4] 勇[3] 的
武[3] 士[4]. 他[1] 若 生[1]
在[4] 亂[4] 世[4] 必 建[4]
大[4] 功[1] 可[3] 惜 可[3] 惜
專[1] 會[4] 罵[4] 人[2] 是[4]
他[1] 的 毛[2] 病[4] 約
摸 三[1] 十 多[1] 年[2] 紀[3]
醫[1] 他[1] 不 好[3] 如[2] 今[1]
只 得 由[2] 他[1] 罷[4] 了[3].

緣[2] 何[2] 久[3] 不 來[2].
莫 非[1] 另 有[3] 甚[4]
麼[3] 原[2] 故[4] 就[4] 撇
了 我[3] 們[2] 麼[3]?

taijên muyang. Hosiao chihkwan p'ank'ih t'a.

Hao ko hanyungtih wussŭ. T'a joh shêng tsai lwanshi pih kien ta kung. K'osih k'osih. Fu hwei ma jên, shi t'atih miaoping yohmoh sanshih to nienki i t'a puh hao. Jukin chih têh yu t'a, paliao.

Yuenho kiu pu lai. Mohfei ling yu shimmo yuenku, tsiu p'ichliao womên mo?

need is there earnestly to interrogate him?

He is a very ardently brave officer. If he lived in troublous times he would certainly deserve very well of his country. It is very pitiable. His power of abusing men is his fault. About thirty and more years I have doctored him, but not cured him. So now I can only let him have his way, and that is all.

Why have you not come for so long? Is it not that you also have some old grudge, and so have cut us?

Dialogue XXI.

發 惱[3] *Fahnao* 'To get angry.'
拘[1] 束 *Küshuh* 'To be narrow-minded.'
衝[1] 撞[4] *Ch'ungchwang* 'To be rude.'
高[1] 側 聲[1] *Kao tseh shêng* 'To speak loud.'
得 風[1] *Tèhfêng* 'To get wind,' i.e. to be disclosed.'
議[1] 議[4] *Shangi* 'To discuss.'
敘[4] 話[4] *Sühwa* 'To argue.'
頑[2] 皮[2] *Wanpi* 'To be regardless of reproof.'
遮[1] 掩[3] *Cheyen* 'To conceal.'
議[1] 量[3] *Shangliang* 'To discuss.'
挽[3] 回[2] *Wanhwei* 'To put right again.'
着 實 *Chohshih* 'Certainly.'

休[1] 要[4] 發 惱[3] 發 惱[3] 也[3] 不 濟[4] 事[4]. 且[3] 容[2] 慢[4] 慢[4] 議[1] 議[4].

Hiuyao fahnao. Fahnao ye puh tsi ssŭ. Tsie yung man man shangi.

Do not get angry. Getting angry certainly does not help the business. Moreover, consent to discuss it at length.

休[1] 要[4] 讚[4] 嘆[4].

Hiuyao tsant'an.

Do not praise and lament.

休[1] 要[4] 拘[1] 束 請[3] 寬[1] 坐[4] 敘[4] 話[4].

Hiuyao küshuh, ts'ing k'wan tso sühwa.

Do not be narrow-minded, but please sit at your ease and argue (the matter).

休[1] 要[4] 衝[1] 撞[4] 人[2] 須[1] 要[4] 恭[1] 敬[4] 些[1].

Hiuyao ch'ungchwang jên süyao kungking sie.

Do not be rude to men; you must be more respectful.

休[1] 要[4] 做[4] 歹[3] 事[4] 天[1] 理[3] 昭[4] 彰[1] 好[3] 怕[4] 得 緊[3].

Hiuyao tso taissŭ t'ienli chaochang hao p'atêhkin.

Do not do anything evil; Heaven's clear sight is very much to be feared.

休[1] 要[4] 頑[2] 皮[2] 須[1] 要[4] 讀 書[1].

Hiuyao wanp'i süyao tuhshu.

Be not regardless of reproof; you must study.

壁[4] 上[4] 有[3] 耳[3], 墻[2] 外[4] 有[3] 人[1] 休[1] 要[4] 高[1] 聲[1].

Pishang yu êrh, Ts'iangwai yu jên hiuyao kao shêng.

There are ears on the screens and there are men outside the walls, do not speak loud.

休[1] 要[4] 遮[1] 掩[3] 他[1]

Hiuyao cheyen t'a.

Do not conceal him.

休[1] 要[4] 告[4] 知[1] 他[1] 人[2] 這[4] 件[4] 事[4] 着

Hiuyao kaochi t'a jên chekien ssŭ choh-

Do not tell that man, this business is one which most cer-

實 走[3] 不 得 風[1] 的.
shih tsou puh têh fêngtih.
tainly should not get wind.

須[1] 要[4] 謂[1] 量[3] 休[1] 要[4] 獨自[4] 做[4] 主[3]. 若 有[3] 差[1] 池[2] 難[2] 以[3] 挽[3] 回[2].
Süyao shangliang hiuyao tuhtzŭ tso chu. Joh yu tz'u ch'i nan i wanhwei.
You must discuss (the matter) and not come to a determination by yourself. For if anything goes wrong it will be difficult to put it right again.

休[1] 要[4] 多[1] 講[3] 不 妥[3] 貼 的 話[4] 我[3] 也[3] 好[3] 幾[1] 次[4] 吃 你[3] 騙[4] 了[3].
Hiuyao tokiang puh t'ot'iehtih hwa wo ye haoki tzŭ ch'ih ni p'ienliao.
Do not talk any more ill-considered words. I have on several occasions been deceived by you.

Dialogue XXII.

拜[4] 識 *Paishih* 'To make the acquaintance of.'

稱[1] 病[4] *Ch'êngping* 'To feign illness.'

法 度[4] *Fahtu* 'Regulations.'

漏[4] 洩 *Lousieh* 'To leak out.'

我[3] 無[2] 由[2] 拜[4] 識
他[1], 煩[2] 你[3] 薦[4] 我[3] 去[4]
見[4] 他[1].

Wo wuyu paishih t'a, fan ni tsienwo k'ü kien t'a.

I am without an excuse for making his acquaintance, I would trouble you to present me to him that I may see him.

他[1] 自[4] 稱[1] 病[4]
在[4] 家[1] 好[3] 些[1] 日子[3]
不出來[2].

T'a tzŭ ch'êngping tsaikia, haosie jihtzŭ puh ch'uhlai.

He feigns himself to be ill at home, for a good few days he has not come out.

這[4] 事[4] 你[3] 知[1] 我[3]
知[1] 決不可[3] 告[4] 知[1]
別人[2].

Chessŭ ni chi wo chi, küeh puh k'o kaochi piehjên.

This affair, you know about and I know about, but we certainly must not tell others.

計[4] 謀[1] 必須[1] 秘[4] 密,
若有[3] 漏[1] 洩便[4] 敗[4]
事[4].

Kimou pihsü pimih, johyu lousieh pien pai ssŭ.

In making our plans we must preserve absolute secrecy, if they leak out it will defeat the business.

事[4] 都[1] 逐一點[3]
查[2], 而[2] 今[1] 分[1] 毫[2]
不錯[4] 了[3].

Ssŭ tu chuh yihtien ch'a, êrh kin funhao puh ts'oliao.

The affairs were all severally examined, and now there is not the least error about them.

逐 個[4] 個[4] 都[1] 要[4]
見[4]. 你[3] 替[4] 我[3] 請[3]
他[1] 們[2] 来[2].

Chuh koko tu yao kien. Ni t'i wo ts'ing t'amênlai.

Each and all I wish to see. Invite them for me to come.

我[3] 今[1] 隱[3] 在[4] 此[3]
間[1], 竟[4] 不 問[2] 世[4]
上[4] 事[4] 情[2].

Wo kin yin tsai tz'ŭkien, king puh wên shishang ssŭts'ing.

I am at present secluded in this place, and hear absolutely nothing of the affairs of the world.

非[1] 義[4] 不 取[3] 一 文[2]
貧[2] 窮[2] 乃 我[3] 本[3]
等[3] 事[4].

Fei i puh ts'ü yihwên p'ink'iung nai wo pên têngssŭ.

I will not take a cash improperly, extreme poverty is still my lot.

他[1] 們[2] 迄 今[1] 未[4]
到[4], 不 知[1] 有[3] 甚[4]
麼[3] 原[2] 故[4].

T'amên hihkin weitao, puh chi yu shimmo yuenku.

Up to this time they have not arrived, I do not know from what cause.

目 下[4] 法 度[4] 嚴[2]
密, 放[4] 火[3] 殺 人[2]
等[3] 事[4] 甚[4] 少[3].

Muhhia fahtu yenmih, fang hwo shah jên têngssŭ shênshao.

The regulations now are (so) stringent (that) incendiary fires, murders and such things are rare.

Dialogue XXIII.

沒[2] 頭[2] 腦[3] 的 *Mei t'ounaotih* 'Heedless.'
曉[3] 得 *Hiaotéh* 'To understand.'
證[4] 人[2] *Chêngjên* 'Witness.'
輕[1] 易[4] *K'ingi* 'Carelessly.'
放[4] 長[4] *Fangssü* 'To be obstinate.'
仔[3] 細[4] *Tzŭsi* 'Attentive and careful.'
抵[3] 東[1] *Tilai* 'To deny.'
遲[2] 疑[2] *Ch'i-i* 'To be irresolute.'
自[4] 專[1] *Tzŭchuen* 'To be self-willed.'
退[4] 公[1] *T'ui kung* 'To come back from the office.'
鹵[3] 莽[3] *Lumang* 'Vulgar.'
改[3] 變[4] *Kaipien* 'To perversely change.'

不 可[3] 講[3] 沒[2] 頭[2] 腦[3] 的 話[4].	*Puh k'o kiang mei t'ounaotih hwa.*	You should not speak heedless words.
不 可[3] 改[3] 變[4].	*Puh k'o kaipien.*	You may not perversely change.
大[4] 丈[4] 夫[1] 一 言[2]	*Ta changfu yih yen*	When once a gentlemen has

既[1] 出 也 駟[4] 馬[3] 難[2] 追[1].

kich'uh ye ssŭ ma nan chui.

spoken four horses cannot overtake his words (to recall them).

你[3] 曉[3] 得 麼[3].

Ni hiaotêh mo?

Do you understand?

不 可[3] 抵[3] 賴[4] 見[4] 有[3] 證[4] 人[2] 在[4] 此[3].

Puh k'o tilai kien yu chêngjên tsai t'zŭ.

You may not deny now that there are witnesses here.

不可[3] 遲[2] 疑[2], 自[4] 誤[4] 公[1] 事[4].

Puh k'o ch'i-i, tzŭ wu kung ssŭ.

You should not be irresolute, or you will certainly hamper public business.

不 可[3] 經[1] 易[4] 說 話[4].

Puh k'o k'ingi shwohhwa.

You should not speak carelessly.

不 可[3] 强[2] 買[3]
不 可[3] 强[2] 賣[4].

Puh k'o k'iangmai, Puh k'o k'iangmai.

You should not violently press on a purchase, nor violently press on a sale.

不 可[3] 自[4] 專[1].

Puh k'o tzŭchuen.

You should not be self-willed.

不 可[3] 放[4] 長聿[4].

Puh k'o fangssŭ.

You should not be obstinate.

等[3] 老[3] 爺[2] 退[4] 公[1]

Têng laoye t'ui kung

Wait until the chief comes

我[3] 要[4] 稟[3] 知[1] 哩[3].	*wo yao pinchili.*	back from the office and I will report (the matter) to him.
不 可[3] 造[4] 次[4], 只 可[3] 仔[3] 細[4].	*Puh k'o tsaotz'ŭ, chih k'o tzŭsi.*	You should not be hurriedly thoughtless, but you should be attentive and careful.
不 可[3] 隱[3] 藏[2].	*Puh k'o yints'ang.*	You should not keep out of the way.
不 可[3] 鹵[3] 莽[3].	*Puh k'o lumang.*	You should not be vulgar.
不 可[3] 告[4] 知[1].	*Puh k'o kaochi.*	You should not tell.
不 可[3] 做[4] 小[3] 家[1] 子[3] 樣[4] 兒[2].	*Puh k'o tso siao kia-tzŭ yangêrh.*	You should not act after the manner of mean people.

Dialogue XXIV.

信[4] 耗[4] *Sinhao* 'News,' 'tidings.'
情[2] 由[2] *Ts'ingyu* 'The cause.'
憂[1] 念[4] *Yunien* 'Anxiety.'
約 定[4] *Yohting* 'To agree with certainty.'

失 信[4] *Shihsin* 'To break a promise.'
掛[4] 齒[3] *Kwa ch'i* 'To speak about.'
暴[4] 長[3] *Paochang* 'To rise' (said of price).
放[4] 心[1] *Fang sin* 'To set the mind at rest.'
生[1] 意[4] *Shêngi* 'Trade.'
低[1] 了[3] *Tiliao* 'Has fallen (said of price).

至[4] 今[1] 未[4] 有[3] 信[4]
耗[4] 好[3] 生[1] 憂[1] 念[4]. *Chi kin wei yu sinhao haoshêng yunien.*

I have not had any news as yet, (which) has much aroused my anxiety.

聽[1] 了[3] 情[2] 由[2]
却 是[4] 有[3] 趣[4]. *T'ingliao ts'ingyu k'ioh shi yu ts'ü.*

I have heard the cause and truly it is pleasurable.

如[2] 今[1] 既[4] 已[3] 約 定[4],
再[4] 不 敢[3] 失 信[4].
且[3] 請[3] 放[4] 心[1] 便[4]
了[3]. *Jukin ki-i yohting, tsai puh kan shisin. Tsiets'ing fangsin pienliao.*

He has now agreed with certainty and will not venture again to break his promise, so please set your mind at rest, and it will be well.

那[3] 日 所[4] 約 的 *Na jih so yohtih*

I do not know whether the

事[4] 情[2] 不 知[1] 意[4] 思[1] 好[3] 不 好[3] 緣[2] 何[2].

ssŭts'ing, puh chi issŭ hao puh hao yuenho.

purpose of that business which we arranged that day is good or bad.

久[3] 無[2] 動[4] 靜[4]. 千[1] 萬[4] 示[4] 悉 則 個[4].

Kiu wu tungtsing, ts'ien wan shisih tseh-ko.

Why have you been so long without any action? please a thousand times ten thousand urgently to examine into it.

些[1] 少[3] 物 事[4] 何[2] 足 掛[4] 齒[3].

Sie shao wuhssŭ ho-tsuh kwa ch'i.

How can these few trifling things be worth speaking about?

些[1] 小[3] 本[3] 錢[2] 做[4] 不 得 大[4] 生[1] 意[4].

Sie siao punts'ien tso puh tĕh ta shêngi.

With this little capital you cannot make a large trade.

價[4] 錢[2] 暴[4] 長[3] 比[3] 前[2] 日 差[1] 得 多[1].

Kiats'ien paochang pi ts'ienjih ch'atĕh to.

The price has risen enormously. There is a great difference between it and that of the previous day.

價[4] 錢[2] 低[1] 了[3] 些[1].

Kiats'ien tiliao sie.

The price has fallen a little.

價[1] 錢[2] 忒 貴[4] *Kiats'ien t'êh'kwei* The price is too dear, still
再[4] 讓[4] 些[1] 我[3] 罷[4]. *ts'ai jangsie wo pa.* take a little off for me.

Dialogue XXV.

着 棊[2] *Chohk'i* 'To play chess.'
象[4] 棊[2] *Siangk'i* 'Chess,' lit. 'elephant chess.'
踢 氣[4] 毬[2] *T'ih k'ik'iu* 'To kick a football.'
隨[2] 便[4] *Suipien* 'As you please.'
便[1] 船[2] *Piench'uen* 'A passing boat.'
工[1] 夫[1] *Kungfu* 'Leisure,' 'work.'
中[1] 不 得 *Chung puh têh* 'Cannot hit off.'
乏 了[3] *Fahliao* 'Tired.'
精[1] 光[1] *Tsingkwang* 'Cleaned out.'
搭 船[2] *Tahch'uen* 'To take a passage in a boat.'

我[3] 要[4] 和[2] 你[3] 着 *Wo yao ho ni choh-* I want to play chess with you,
棊[2] 你[3] 意[4] 下[4] 如[2] 何[2]. *k'i ni ihia juho?* what is your inclination?
我[3] 愛[4] 着 象[4] *Wo ngai choh siang-* I am fond of playing chess,

某[2] 但[4] 今[1] 天[1] 沒[2] 有[3] 工[1] 夫[1].

k'i, tan kint'ien meiyu kungfu.

but I have no leisure to-day.

明[2] 天[1] 辦[4] 你 的 貴[4] 幹[4] 當[1] 今[1] 下[4] 著 一 盤[2] 某[2] 耍[4] 耍[4].

Mingt'ien pan nitih kwei kan tangkin hia-choh yihp'an k'i shwa shwa.

Do your honourable business to-morrow, and just now play a game of chess for amusement.

我[3] 不 着 某[2] 但[4] 我[3] 和[2] 你[3] 豁 拳[2].

Wo puh choh k'i, tan Wo ho ni hwa k'üen.

I won't play chess, but I will box with you.

我[3] 中[1] 不 得 你[3] 意[4] 你[3] 和[2] 我[3] 踢 氣[4] 毬[2] 麼[3]?

Wo chung puh têh ni i ni ho wo t'ih k'i-k'iu mo?

I cannot hit off your inclination, will you kick the football with me?

我[3] 乏 了[3] 打[3] 雙[1] 六 耍[4] 何[2] 如[2]?

Wo fahliao, ta shwang luh shwa hoju?

I am tired; shall we have a game of throwing double sixes, or not?

隨[2] 便[4]. 你[3] 贏[2] 了[3] 多[1] 少[3] 錢[2]?

Suipien. Ni ying-liao toshao ts'ien?

As you please. How much have you won?

我[3] 輸[1] 得 精[1] 光[1].	*Wo shutêh ts'ing-kwang.*	I have lost until I am completely cleaned out.
你[3] 船[2] 何[2] 日 開[1] 江[1] 中[1]?	*Ni ch'uen ho jih k'ai kiang chung?*	Which day does your ship leave the river?
大[4] 風[1] 驟[4] 起[3] 今[1] 天[1] 不 開[1] 船[2].	*Ta fêng tsou k'i kint'ien puh k'ai ch'uen.*	A high wind has suddenly arisen, so I shall not weigh to-day.
有[3] 便[4] 船[2] 到[4] 此[3] 我[3] 要[4] 搭 船[2].	*Yu pienchuen tao tz'u wo yao tahch'uen.*	If a passing boat arrives here I want to take a passage in her.

Dialogue XXVI.

砍 砍 *K'uhk'uh* 'To toil hard.'
孜[1] 孜[1] *Tzŭtzŭ* 'Unceasingly.'

發 狠[3] *Fahhên* 'To make great advance.'

仍[2] 舊[4] *Jéngkiu* 'As formerly.'
本[3] 分[1] *Pênfên* 'True rôle.'
看[4] 不 得 *K'an puh têh* 'To be unable to look at.'
放[4] 蕩[4] *Fangtang* 'To give way to dissipation.'
蠢[3] *Ch'un* 'Inaptitude.'
眼[3] 睛[1] *Yentsing* 'The eyes.'

一 味[4] 裡[3] 用[4] 心[1] 學 便[4] 晝[4] 夜[4] 矻 矻 不 敢[3] 懈[4] 慢[4].	*Yihweili yung sin hioh, pien chouye k'uh-k'uh puh kan hieman.*	If you have a taste for giving your mind to learning, then day and night toil hard, and do not venture to be idle.
發 狠[3] 學 問[4] 日 夜[4] 孜[1] 孜[1] 竟[4] 沒[2] 有[3] 懈[4] 慢[4].	*Fahhên hiohwên jih ye tzŭtzŭ king meiyu hieman.*	(If you would) make great advances in learning, you must be unceasingly diligent day and night.
不 可[3] 放[4] 蕩[4] 只 可[3] 用[4] 心[1] 讀 書[1].	*Puh k'o fangtang chih k'o yung sin tuhshu.*	You should not give way to dissipation, but should devote your mind to study.

纔[2] 過[4] 了[3] 兩[3] 三[1] 日 便[4] 仍[2] 舊[4] 忘[2]記[4] 所[4]讀的字[4]. 這[4] 般[1] 蠢[3] 怎[4] 能[2] 教[4] 學 問[4]. 莫 若 教[4] 他[1] 改[3] 業 學 做[4] 買[3] 賣[4] 倒[3] 還[1] 本[3] 分[1] 些[1].

Ts'ai kwohao liang san jih pien jêngkiu wangki so tuhtih tzŭ. Chepan ch'un tsên nêngkou hiohwên. Mohjoh kiao t'a kai yehhioh tso maimai, taohai pênfên sie.

Just now, as formerly, after two or three days he has forgotten the characters which he read. With this sort of inaptitude, how will he be able to learn? It would be better to make him exchange his pursuit of learning for trade, which is rather his true rôle.

學家[1] 業 宗[4] 要[4] 緊[3] 的.

Hiohkia yeh tsui yaokintih.

The scholar's profession is the most important.

未[4] 曾[2] 睡[4] 還[1] 在[1] 那[4] 裡[3] 讀 書[1].

Weits'êng shui, hai tsai nali tuhshu.

(He) has not slept yet, but is still there studying.

眼[3] 睛[1] 不 好[3] 夜[4] 裡[3] 看[4] 不 得 書[1].

Yentsing puhhao yeli k'an puh têh shu.

My eyes are bad, and at night I am unable to read.

Dialogue XXVII.

京[1] 師[1] *Kingssŭ* 'Peking teachers.'
往[3] 年[2] *Wangnien* 'Past years.'
鄉[1] 下[4] *Hianghia* 'The country.'
容[2] 易[4] *Yungi* 'Easy.'

你[3] 肯[3] 晝[4] 夜[4] 讀書[1] 何[2] 動[2] 學如[2] 此[3]. *Ni k'êng chouye tuh-shu, ho k'inhioh jutzŭ?*

You are willing to read day and night; how can you be so diligent in learning?

京[1] 中[1] 名[2] 師[1] 原[2] 多[1] 可[3] 以[3] 從[2] 學[1] 聽[1] 講[3] 書[1]. *Kingchung mingssŭ-yuen to, k'o-i ts'ung hioh t'ing kiangshu.*

At Peking there are many celebrated teachers, you can follow their instructions and listen to them explaining the books.

京[1] 師[1] 多[1] 有[3] 書[1] *Kingssŭ to yu shu-*

The Peking teachers all have

生[1] 大[4] 半[4] 從[2]
鄉[1] 下[4] 來[2] 的.
目 今[1] 的 後[4] 生[1]
家[1] 虧[1] 他[1] 都[1] 肯[3]
學 好[3].
不 可[3] 花[1] 費[4] 錢[2]
鈔[4], 而[2] 今[1] 與[3] 往[3]
年[1] 不 同[2].
須[1] 要[4] 省[3] 些[1]
用[4] 度[4], 金[1] 銀[2] 不
是[4] 容[2] 易[4] 有[3] 的.
看[4] 戲[4] 也[3] 有[3] 看[4]
法. 看[4] 得 好[3] 亦
足 爲[2] 戒[4].

shêng, ta pan ts'ung hianghia laitih.

Muhkintih houshêng-kia, k'weit'a tu kêng hiohhao.

Puh k'o hwafei ts'ien-ch'ao, êrh kin yü wang-nien puh t'ung.

Süyao shêngsie yungtu, kin yin puh-shi yungi yutih.

K'anhi, yeyu k'an-fah. K'antêhhao yih-tsuh wei kie.

scholars who for the most part come from the country.

The young men of the present time, owing to him, are all willing to learn well.

You should not squander bank notes, as these times are not like past years.

You must save a little to use in getting on, gold and silver are not to be easily had.

In regarding amusement there is a law in so regarding. If one can regard it aright it is sufficient to make one watchful against it.

喫[3] 酒[3] 也[3] 有[3] 喫法，喫得好[3] 足當[1] 藥.

Ch'ihtsiu yeyu ch'ihfah. Ch'ihtêhhao tsuh tang yoh.

In drinking wine there is a law for drinking. If one is able to drink aright it is sufficient to make it serve as a medicine.

晚[5] 上[4] 到[4] 我[3] 舍[4] 下[4] 喫 一 杯[1] 閒[5] 話[4] 如[2] 何[2].

Wanshang tao woshehia ch'ih yihpei hienhwa, juho?

How would it be if in the evening you were to come to my house, to drink a glass and have a chat?

Dialogue XXVIII.

尊[1] 庚[1] *Tsunkêng* 'Your honourable age.'
留[2] 心[1] *Liusin* 'To be careful.'
除[2] 非[1] *Ch'ufei* 'Anyhow.'
煩[2] 你[3] *Fan ni* 'I will trouble you.'

今[1] 年[2] 尊[1] 庚[1] 幾[3] 何[2].

Kinnien tsunkêng kiho?

How old are you this year?

定[4] 要[4] 你[3] 親[1] 寫[3].	*Tingyaou ni ts'insie.*	I particularly want you to write yourself.
除[2] 非[1] 我[3] 自[4] 去[4].	*Ch'ufei wotzŭ k'ü.*	Anyhow I will go myself.
除[2] 非[1] 親[1] 自[4] 去[4].	*Ch'ufei ts'intzŭ k'ü.*	Anyhow I will go myself.
你[3] 們[2] 不 可[3] 爭[1].	*Nimênpuh k'ochêng.*	You should not quarrel.
且[3] 聽[1] 他[1] 回[2] 話[4].	*Ts'ie t'ing t'a hwui-hwa.*	Only listen to what he has to say in return.
保[3] 管[3] 有[3] 好[3] 信[4].	*Paokwan yu haosin.*	(I) will guarantee that there will be good news.
留[2] 心[1] 些[1].	*Liusin sie.*	Be more careful.
你[3] 先[2] 走[3], 我[3] 就[4] 來[2].	*Ni sientsou, wo tsiu lai.*	You go on in front and I will come after.
我[3] 要[4] 請[3] 教[4] 你[3].	*Wo yao ts'ingkiao ni.*	I would ask to teach you.
我[3] 不 能[2] 讀 書[1].	*Wo puh nêng tuhshu.*	I cannot read.
煩[2] 你[3] 教[4] 誨[4] 他[1].	*Fan ni kiaohwei t'a.*	(I) would trouble you to instruct him diligently.

他[1] 末[4] 曾[2] 學	*T'a weits'êng hioh.*	He has not yet learnt.
衆[4] 人[2] 皆[1] 曉[3] 得.	*Chungjên kie hiaotêh.*	All men understand it.
備[4] 說 上[4] 項[4] 事[4].	*Pishwohshang hiangssŭ.*	Speak minutely on this affair.
詳[2] 細[4] 說 知[1] 我[3].	*Siangsi shwohchi wo.*	Inform me of every particular.
備[4] 細[4] 告[4] 訴[4] 了[3].	*Pi si kaosuliao.*	(I) have told you minutely.
你[3] 我[3] 都[1] 不 知[1].	*Ni wo tu puh chi.*	Neither you nor I know.
再[4] 等[3] 他[1] 一 回[2].	*Tsai têngt'a yihhwei.*	Still wait a time for him.
來[2] 也[3] 不 可[3] 知[1].	*Lai ye puh k'o chi.*	It is impossible to know the future.
死[3] 也[3] 不 見[4] 得.	*Ssŭ ye puh kientêh.*	Death cannot be seen.
惱[3] 也[3] 沒[2] 憑[2] 據[4].	*Nao ye mei p'ingkü.*	Anger requires no evidence.
得 罪[4] 了[3] 請[3] 恕[4].	*Têh tsuiliao ts'ingshu.*	(I) have sinned, please forgive me.
難[2] 道[4] 我[3] 扯[3] 謊[3].	*Nantao wo ch'ehwang.*	Can you think that I have lied?

Dialogue XXIX.

妥[3] 貼 *T'otieh* 'Well arranged.'
道[4] 理[3] *Taoli* 'Reason.'
風[1] 俗 *Fêngsuh* 'Custom.'
露[4] 出 *Luch'uh* 'To divulge.'
隱[3] 藏[2] *Yints'ang* 'To conceal.'
奈[4] 何[2] *Naiho* 'Resource.'
進[4] 益 *Tsinyih* 'To improve.'
漏[4] 消[1] 息 *Lou siaosih* 'To let out a secret.'
馬[3] 脚 *Makioh* 'The horse's hoof,' *i.e.* 'the secret.'
搬[1] 房[2] 子[3] *Panfangtzŭ* 'To move house.'

差[1] 不 多[1].	*Ch'a puh to.*	Not much difference.
這[4] 件[4] 事[4] 不 妥[3] 貼.	*Chekien ssŭ puh t'o-t'ieh.*	This affair is not well arranged.
我[3] 沒[2] 奈[4] 何[2]	*Wo mei naiho.*	I have no resource.

你[3] 的 話[4] 沒[2] 有[3] 道[4] 理[3].	*Nitih hwa meiyu taoli.*	Your words are unreasonable.
你[3] 的 話 沒[2] 有[3] 天[1] 理[3].	*Nitih hwa meiyu t'ienli.*	Your words are unreasonable.
他[1] 沒[2] 有[3] 進[4] 益.	*T'a meiyu tsinyih.*	He does not improve.
你[3] 不 濟[4] 事[4].	*Ni puh tsi ssŭ.*	You will not do, or, you are not sufficient.
我[3] 沒[2] 有[3] 甚[4] 麼[3].	*Wo meiyu shimmo.*	I have not anything.
那[4] 個[4] 人[2] 做[4] 甚[4] 麼[3]?	*Nako jên tso shimmo?*	What is that man doing?
你[3] 會[4] 說 中國 話[4] 麼[3]?	*Ni hweishwoh chungkwoh hwa mo?*	Are you able to talk Chinese?
我[3] 天[1] 天[1] 學 中[1] 國 話[4] 還[1] 不 能[2] 講[3].	*Wo t'ient'ien hioh chungkwoh hwa hai-puh nêng kiang.*	I am learning Chinese every day, but cannot talk as yet.
這[4] 個[4] 風[1] 俗 好[3].	*Cheko fêngsuh hao.*	This custom is good.
別 走[3] 漏[4] 消[1] 息.	*Pieh tsoulou siaosih.*	Do not let out the secret.

別 露[4] 出 馬[3] 脚.
這[4] 件[4] 事[4] 還[1] 露[4] 出[4] 來[2] 了[3].
我[3] 隱[3] 藏[2] 了[3] 那[4] 件[4] 事[4] 你[3] 怎[4] 麼[3] 走[3] 了[3] 風[1] 呢[2].
我[3] 求[2] 你[3] 救[4] 濟[4] 我[3].
我[3] 今[1] 年[2] 買[3] 賣[4] 不 利[4]. 在[4] 家[1] 裡[3] 沒[2] 有[3] 錢[2] 所[4] 以[3] 不 能[2] 救[4] 濟[4] 你[3].
由[2] 他[1] 說. 他[1] 是[4] 個[4] 濟[4] 事[4] 人[2].
我[3] 下[4] 月 搬[1] 房[2] 子[3].

Pieh luch'uh makioh.
Chekien ssù hai luch'uhlailiao.
Wo yints'angliao nakien ssŭ ni tsemmo tsouliao fêngni.
Wo k'iu ni kiutsi wo.
Wo kinnien maimai puhli. Tsai kiali meiyu ts'ien so-i puh nêng kiutsi ni.
Yut'a shuoh. T'a shiko tsissù jên.
Wo hiayueh pan fangtzŭ.

Do not divulge the affair.
This affair has already come out.
I concealed that affair, how did you let it get wind?
I beg you to succour and relieve me.
I have traded this year to no profit, and having no money at home, I am unable to succour and relieve you.
Let him speak. He is a competent man.
Next month I move house.

你[3] 搬[1] 到[1] 那[3] 裏[3] 去[1]?	*Ni pantao nali k'ü?*	Where do you move to?
我[3] 搬[1] 到[4] 仁[2] 義[4] 街[1] 上[4] 一[4] 個[4] 住[4] 房[2] 子[3].	*Wo pantao Jên-i kieshang yihko chu-fangtzŭ.*	To a dwelling-house in the street of Benevolence and Righteousness.

Dialogue XXX.

老[3] 大[4] *Laota* 'To be very old.'
貪[1] 縱[1] *T'antsung* 'Avaricious indulgence.'
完[2] 帳[4] *Wanchang* 'To close the curtain,' at death.
伏 侍[4] *Fuhshi* 'Humbly to serve.'
火[3] 燭 *Hwochuh* 'Lighted candles.'
年[2] 紀[3] *Nienki* 'Years.'
相[1] 干[1] *Siangkan* 'Consequence.'
猛[3] 烈 *Menglieh* 'Firm and stern.'
謹[3] 愼[4] *Kinshên* 'Very careful.'
譫[1] 言[2] *Chenyen* 'Nonsense.'

說 莫 說 他[1]	*Shwoh moh shwoh t'a*	Said or not said [*i.e.* in any

也[3] 老[3] 大[4] 年[2] 紀[3] *ye lao ta nien-ki,*
不 知[1] 還[1] 要[4] 活 *puh chi hai yao hwoh*
到[4] 幾[3] 多[1] 時[2], 只 *tao kito shi, chih*
顧[4] 貪[1] 縱[1] 不 厭[4]. *ku t'antsung puh yen.*

case] he is very old and knows not how much longer he still has of life, and is only bent on an insatiable avaricious indulgence.

極 老[3] 有[3] 病[4] 活 *Kih lao yu ping hwoh*
也[3] 沒[2] 相[1] 干[1] 倒[3] *ye mei siangkan tao*
不 如[2] 早[3] 一 日 *puh ju tsao yihjih*
死[3] 了[3] 完[2] 帳[4]. *szŭliao wanchang.*

He is very old and ill, and living is of no consequence to him. After all, there is nothing like dying and closing the curtain at an early day.

猛[3] 烈 之[1] 人[2] 衆[4] *Mêngliehchijên chung-*
皆[1] 怕[4] 他[1]. *kie p'a t'a.*

Firm and stern men all fear him.

母[3] 親[1] 有[3] 病[4] 在[4] *Muts'in yu ping, tsai*
家[1] 伏 侍[4] 不 敢[3] *kia fuhshi puh kan*
出 門[2]. *ch'uhmên.*

My mother is ill, and at home I humbly serve, (so) I do not venture to go out.

好[3] 個[4] 猛[3] 風[1] 須[1] *Hao ko mêng fêng sü*

The wind is very violent, you

要[4] 謹[3] 愼[4] 火[3] 燭	*yao kinshên hwochuh.*	must be very careful of lighted candles.
不 會[4] 做[4] 事[4] 的 人[2], 不 足 用[4] 他[1].	*Puh hwei tsossütih jên, puh tsuh yung t'a.*	He is a man who is incapable of transacting business, it is not worth while to employ him.
他[1] 說 許[3] 多[1] 謊[1] 言[2], 我[3] 怕[4] 這[4] 病[4] 難[2] 好[3].	*T'a shwoh hüto chen-yen, wo p'a cheping nanhao.*	He talked a great deal of nonsense, I fear that this illness is difficult to cure.

Dialogue XXXI.

糊[2] 說 *Hushwoh* 'To speak foolishly.'
得 罪[4] *Têhtsui* 'To be to blame.'
失 禮[3] *Shihli* 'To make a slip in politeness.'
嘲[1] 笑[4] *Chaosiao* 'To jeer at.'
奉[4] 陪[2] *Fengpei* 'To escort and accompany.'
鄉[1] 下[4] 人[2] *Hianghiajên* 'A villager.'
惹 人[2] *Johjên* 'To provoke people.'
周[1] 全[2] *Chouts'uen* 'To provide for completely.'

後[4] 生[1] 時[2] 節 有[3] 些[1] 氣[4] 力. 如[2] 今[1] 老[3] 了[3] 不 中[1] 用[4].

Houshêng shihsieh yu sie k'ilih. Jukin laoliao puh chung-yung.

When I was young I had some energy, but now that I have grown old I am of no use.

糊[2] 說. 那[3] 裡[3] 有[3] 這[4] 般[1] 話[4]?

Hu shwoh. Nali yu chepan kwa?

Foolishly said, how can you say such things?

我[3] 們[2] 今[1] 日 可[3] 可[3] 的 有[3] 事[4] 不 能[2] 奉[4] 陪[2]. 得 罪[4] 得 罪[4].

Womên kinjih k'o-k'otih yu ssŭ, puh nêng fêngp'ei. Têh tsui têh tsui.

We particularly have business to-day, so cannot accompany you. We are much to blame.

我[3] 每[3] 都[1] 是[4] 一 般[1] 鄉[1] 下[4] 人[2] 不 會[4] 當[1] 官[1] 問[4] 答 因[1] 此[3] 怕[4] 見[4] 貴[4] 人[2]. 萬[4] 一 失 禮[3]

Wo mei tu shi yihpan hianghia jên puh hwei tang kwan wêntah, yin tz'ŭ p'a kien kwei jên. Wanyih shih li,

We are each and all a lot of villagers, and are unable to match mandarins in conversation. On this account we fear to meet men of high station.

不便[4].

puh pien.

Ten thousand to one we should make a slip in politeness and that would be unpleasant.

若外[4]人[2]時[3]我[3]少[3]不得有[3]話[4]說. 但[4]通[1]家[1]之[1]間[1]若有[3]是[4]非[1]必惹[3]人[2]嘲[1]咲[4]. 因[1]此[3]我[3]不敢[3]提[2]了[3].

Joh waijên shi wo shao puh têh yu hwa shwoh. Tan t'ung kiachi-kien joh yu shi fei pih je jên chaosiao. Yin tz'ŭ wo puh kan t'iliao.

When with outsiders I cannot avoid saying something, and at home, whether right or wrong, I invariably provoke people's laughter. On this account I do not venture to bring myself forward.

我[3]等[3]衆[4]家[1]皆[1]錢[2]粮[2]少[3]若上[4]司[3]有[3]眼[3]必肯[3]周[1]全[2].

Wotêng chungkia kie ts'ien liang shao joh shangssŭ yu yen pih kêng chouts'uen.

Our families are all nearly destitute of money and food. If the officials have eyes they certainly will be willing to provide completely for us.

才[2] 華[2] *Ts'ai hwa* 'Ability and elegance.'
懶[3] 惰[4] *Lanto* 'Idle.'
光[1] 景[3] *Kwangking* 'Aspect.'
造[4] 化[4] *Tsaohwa* 'Fortune.'
破[4] 錢[2] 鈔[4] *P'o ts'iench'ao* 'To waste money.'
善[4] 詩[1] *Shenshi* 'Clever at poetry.'
體[3] 面[4] *T'imien* 'Respectable.'
識[1] 荆[1] *Shihking* 'To become acquainted.'
花[1] 費[4] *Hwafei* 'Expenses.'
抄[1] 錢[2] *Ch'aotsien* 'To embezzle money.'

有[3] 才[2] 華[2].	*Yu ts'ai hwa.*	(He) has ability and elegance.
善[4] 詩[1] 文[2].	*Shen shi wên.*	(He) is clever at poetry and prose.
我[3] 愛[4] 讀 書[1].	*Wo ngai tuh shu.*	I am fond of reading.
他[1] 肯[3] 用[4] 心[1].	*T'a kêng yung sin.*	He is willing to use his mind.
你[3] 不 懶[3] 惰[4].	*Ni puh lanto.*	You are not idle.
那[4] 個[4] 人[2] 好[3] 體[3] 面[4].	*Nako jên hao t'imien.*	That man is very respectable.

他[1] 裝[1] 的 體[3] 面[4].	*Ta chwangtih t'imien.*	His style is respectable.
這[4] 件[4] 事[4] 有[3] 好[3] 光[1] 景[3].	*Chekien ssŭ yu hao kwangking.*	This affair has a good aspect.
他[1] 的 意[4] 思[1] 好[3].	*T'atih issŭ hao.*	His intention is good.
我[3] 初[1] 相[1] 見[4] 你[3].	*Wo ch'u siangkien ni.*	I see you for the first time.
初[1] 識 荊[1].	*Ch'u shihking.*	To become acquainted for the first time.
我[3] 相[1] 與[3] 過[4] 他[1].	*Wo siang yükwo t'a.*	I have become acquainted with him.
我[3] 舊[4] 相[1] 知[1] 他[1].	*Wo kiu siangchi t'a.*	I have been long acquainted with him.
他[1] 未[4] 曾[4] 見[4] 我[3].	*T'a wei ts'êng kien wo.*	He has not yet seen me.
你[3] 見[4] 過[4] 了[3] 這[4] 個[4] 畫.[4]	*Ni kienkwoliao cheko hwa.*	You have seen this picture.
好[3] 造[4] 化[4].	*Hao tsaohwa.*	Good fortune or luck.
我[3] 的 花[1] 費[4] 少[3].	*Wotih hwafei shao.*	My expenses are few.

他[1] 的 花[1] 費[4] 多[1].	*T'ati hwafei to.*	His expenses are many.
他[1] 破[4] 費[4] 大.	*T'a p'ofei ta.*	He spends very recklessly.
他 破[4] 錢[2] 鈔[4].	*T'a p'o ts'iench'ao.*	He wastes his money.
你[3] 沒[2] 體[3] 面[4].	*Ni mei t'imien.*	You are not respectable.
他[1] 壞[4] 體[3] 面[4].	*T'a hwai t'imien.*	He is ruining his respectability
你[3] 使[3] 費[4] 多[1].	*Ni shifei to.*	Your current expenses are great.
抄[1] 些[1] 錢[2].	*Ch'ao sie ts'ien.*	To embezzle a little money.
這[4] 錢[2] 用[4] 不 彀.[4]	*Chets'ien yung puh kou.*	This money is not enough for my use.
我[3] 的 銀[2] 用[4] 得 彀.[4]	*Wotih yin yungtêh kou.*	My silver is enough for my use.
快[4] 快[4] 走.[3]	*K'wai k'wai tsou.*	Walk quickly.
慢[4] 慢[4] 去[4].	*Man man k'ü.*	Go slowly.
他[1] 不 曉[3] 得.	*T'a puh hiaotêh.*	He does not understand.
我[3] 不 知[1] 道[4].	*Wo puh chitao.*	I do not know.

Dialogue XXXIII.

利[4] 錢[2] *Lits'ien* 'Money profit.'
省[3] 儉[4] *Shêngkien* 'Careful and thrifty.'
折 本[3] *Cheh pên* 'To lose capital.'
掙[4] 錢[2] *Chêngts'ien* 'To amass money.'

得 了[3] 利[4] 麼.[3]	*Têhliao li mo.*	Did (you) make a profit?
沒[2] 甚[4] 麼[3] 利[4] 錢.[2]	*Mei shimmo lits'ien.*	There was no money profit.
不 折 本[3] 便[4] 好.[3]	*Puh cheh pên pien-hao.*	If you do not lose your capital it will be well.
難[2] 賺[4] 錢.[2]	*Nan chants'ien.*	It is difficult to make a profit.
須[1] 要[4] 省[3] 儉[4] 些.[1]	*Süyao shêngkien sie.*	(You) must be more careful and thrifty.
賺[4] 得 少[3], 沒[2] 本[3] 錢.[2]	*Chantêhshao, mei pênts'ien.*	(I) have made little profit (and I) have no capital.

不[4] 可[3] 破[4] 錢[2] 鈔.[4]	*Puhk'o p'o ts'ien-ch'ao.*	(You) must not spend recklessly your cash and notes.
他[1] 掙[4] 了[3] 錢.[2]	*T'a chêngliao ts'ien.*	He has amassed money.
家[1] 計[4] 好.[3]	*Kia ki hao.*	His means of livelihood are good.
休[1] 要[4] 撒 漫[4] 用.[4]	*Hiuyaosahmanyung.*	Do not use recklessly.
米[3] 價[4] 騰[2] 貴[4] 了[3].	*Mikia têng kweiliao.*	The price of rice has risen and become dear.
不 便[1] 宜.[2]	*Puh pieni.*	It is not cheap.
貴[4] 起[3] 來.[2]	*Kwei k'ilai.*	It is becoming dear.
賤[4] 起[3] 來.[2]	*Tsien k'ilai.*	It is becoming cheap.
再[4] 減[3] 些.[1]	*Tsai kien sie.*	Still reduce a little.
再[4] 添[1] 些.[1]	*Tsai t'ien sie.*	Still add a little.
他[1] 抄[1] 些[1] 錢.[2]	*T'a ch'ao sietsien.*	He embezzled some money.
連[1] 年[2] 乾[1] 旱[4]	*Liennien kanhan*	For some years there has been

米[3] 價[4] 大[4] 長[3]. *mikia tachang.*

a drought and the price of rice has gone up.

生[1] 意[4] 大[4] 利.[4] *Shēngi ta li.*

(His) trading was very profitable.

做[4] 買[3] 賣[4] 的 也[3] 有[3] 辛[1] 苦.[3] *Tso maimaitih ye yu sink'u.*

Traders also have their distresses.

遠[3] 來[1] 貿[4] 易. *Yuenlai mouyih.*

Distant trade.

四[4] 方[1] 聚[4] 貨.[4] *Ssŭfang tsühwo.*

Goods collected from the four quarters.

行[2] 貨[4] 客[2] 人[2] 往[3] 來[2] 不 絕. *Hinghwo k'ohjên wanglai puh tsüeh.*

Dealers in ordinary goods go and come without ceasing.

家[1] 中[1] 財[2] 賦[4] 都[1] 搬[1] 過[4] 了[3]. *Kiachung ts'aifu tu pankwoliao.*

The wealth and property of his household have all been removed.

無[2] 利[4] *Wuli* 'Without profit.'　　有[3] 損[3] *Yusun* 'With loss.'
便[4] 宜[2] *Pieni* 'Cheap.'　　使[3] 費[4] *Shifei* 'Current expenses.'
蔬[1] 茶[2] *Shuch'a* 'Vegetables and tea.'

折 了[3] 本[3] 回[3] 鄉[1] 不 得.	*Chehliao pên hwei hiang puh têh.*	I have lost my capital, and cannot return to my village.
折 了[3] 多[1] 少[3] 銀[2]?	*Chehliao toshao yin?*	How much silver have you lost?
通[1] 共[4] 有[3] 六 百 七 十 兩[3] 有[3] 損[3] 無[2] 利[4] 我[3] 不 做[4] 這[4] 頭[2] 生[1] 意[4] 了[3].	*T'unghung yu luh-poh ts'ihshih liang. Yu sun wuli wo puh tso chet'ou shêngiliao.*	All together six hundred and seventy taels. With loss and no profit I do not wish to undertake this trade.
多[1] 損[3] 少[3] 盆 只	*To sun shao yih chih*	A man who is bent on under-

顧[4] 做[4] 豈[2] 不 是[4] 太[4] 愚[2] 蠢[3].

ku tso k'i puh shi tai yü ch'un.

taking a business in which there are many losses and few advantages, how very foolish he must be.

賣[4] 的 是[4] 都[1] 好[3] 餘[2] 外[4] 不賣[4] 的 皆[1] 下[4] 等[3] 貨[4] 物.

Maitih shi tu hao yüwai puh maitih kie hiatêng hwowuh.

Those things which I sell are all good; the other things which I do not sell, are all inferior goods.

賣[4] 得 多[1] 則 略 見[4] 得 些[1] 利[4] 錢[2] 若 賣[4] 得 少[3] 莫 說 利[1] 錢[2] 連[1] 使[3] 費[4] 也[3] 不 彀[4] 了[3].

Maitêh to tsihlioh kientêh sie lits'ien joh maitêh shao moh shwoh lits'ien lien shifei ye puh kouliao.

If I sell many I just see a little profit, but if I sell only a few then without speaking of profit, I don't even get enough for current expenses.

照[4] 貨[4] 好[3] 歹[3] 價[4] 有[3] 高[1] 低[1].

Chao hwo hao tai kia yu kao ti.

According to whether goods are good or bad, the price is high or low.

便[4] 宜[2] 的 東[1] 西[1] 這[4] 不 知[1] 在[4] 那[4] 裡[3] 買[3] 來[2]. 我[3] 也[3] 正[4] 要[4] 這[4] 件[4] 物 事[4] 哩[3]. 蔬[1] 茶[2] 淡[4] 飯[4] 也[3] 飽[3] 則 穀[4] 了.[3]

Pienitih tungsi che puh chi tsai nali mai lai. Wo ye chêng yao chekien wuhssŭ li.

Shu ch'a tanfan ye pao tsih kouliao.

I do not know where cheap things are to be bought, but I particularly want such things.

If one has one's fill of vegetables, tea, and simple food, it is enough.

Dialogue XXXV.

頑[2] 頑[2] *Wanwan* 'To amuse oneself.
惹[3] 禍[4] *Jchwo* 'To bring evil on oneself.'
羞[1] 得 *Siutêh* 'To be bashful.'
頻[2] 頻[2] *P'inp'in* 'Very urgent.'

我[3] 同[2] 你[3] 去[4] 頑[2] 頑[2].

Wo t'ungni kŭ wanwan.

I will go with you to amuse ourselves.

你[3] 先[1] 去[4] 等[3] 我[3].	*Ni sienk'ü têngwo*	You go in front and wait for me.
沒[2] 處[3] 頑[2].	*Meich'u wan.*	There is no place of amusement.
他[1] 被[4] 人[2] 咲[4] 話[4].	*T'a pei jên siaohwa.*	He is laughed at by men.
羞[1] 得 面[4] 都[1] 紅[1] 了[3].	*Siutêh mien tu hungliao.*	He was bashful (and) his face blushed all over.
不 要[4] 惹[3] 禍[4] 事[4].	*Puhyao jehwo ssŭ.*	Do not bring gratuitous evil on yourself.
休[1] 要[4] 連[2] 累[3] 我[3].	*Hiuyao lienlei wo.*	Do not implicate me.
不 可[3] 交[1] 歹[3] 友[3].	*Puh k'o kiao tai yu.*	(You) must not associate with vicious friends.
要[4] 擇 好[3] 人[2] 結識.	*Yao tseh haojên kiehshih.*	Choose good men to ally yourself with.
我[3] 要[4] 早[3] 回[2] 去[4].	*Wo yao tsao hweik'ü.*	I wish to go back early.

我[3] 和[2] 你[3] 同[2] 去[4].	*Wo honi t'ungk'ü.*	I will go with you.
我[3] 不 敢[3] 奉[4] 陪[2].	*Wo puh kan fêngp'ei.*	I dare not accept your company.
整[3] 日 忙[2] 得 狠[3] 還[1] 沒[2] 有[3] 完[2] 事[4].	*Chêngjih mangtêh hên hai meiyu wanssŭ.*	(I) was busy the whole day (and) have not yet finished.
你[3] 怎[4] 麼[3] 見[4] 外[4] 我[3].	*Ni tsêmmo kienwai wo?*	How can you overlook me?
何[2] 處[3] 去[4] 尋[2] 花[1].	*Hoch'u k'ü sin hwa?*	Where are you going to look for flowers?
天[1] 色 晚[3], 路[4] 程[2] 遠[3].	*T'iensih wan, luch'êng yuen.*	It is late and the journey is long.
頻[2] 頻[2] 寄[4] 信[4] 來[2] 了[3]. 指[3] 望[4] 大[4].	*P'inp'in kisin lailiao. Chiwang ta.*	A most urgent letter has come. It foretells something great.
休[1] 要[4] 說 開[1] 去[4].	*Hiuyao shwoh k'aik'ü.*	Don't speak of going.
難[2] 出 頭[2].	*Nan chuht'ou.*	It is difficult to get on.

不 違[2] 時[2].	*Puh weishi.*	Do not miss your opportunity.
要[4] 雪 恥[3].	*Yao suehch'i.*	(You) should avenge an insult.
休[1] 多[1] 言[2].	*Hiu to yen.*	But don't talk too much.
救[4] 濟[4] 我[3].	*Kiutsi wo.*	Come to my rescue.
心[1] 不 安[1].	*Sin puh ngan.*	(My) mind is uncomfortable.
這[4] 事[4] 多[1] 不 濟[4].	*Chessü to puh tsi.*	This business certainly will not do.

Dialogue XXXVI.

抹 地[4] *Mohti* 'A fool's paradise.'
清[3] 楚[3] *Ts'ingch'u* 'To finish properly.'
回[2] 頭[2] 貨[4] *Hweit'ou hwo* 'Return cargo.'
驚[1] 慌[3] *Kinghwang* 'To be alarmed.'

[4]信 不 得 這[4] 話[4].	*Sin puh têh chehwa.*	(I) cannot believe these words.
他[1] 不 信[4] 我[3] 的 話[4].	*T'apuh sin wotih hwa.*	He does not believe my word.

一抹地[4]走[3]去[4].	*Yih mohti tsouk'ü.*	(He) is walking in a fool's paradise.
要[4]緊[3]的事[4]情[2].	*Yaokintih ssŭts'ing.*	Important business.
趕[3]船[2]的人[2]多[1].	*Kanch'uentih jên to.*	Many men are employed on the vessel.
你[3]船[2]幾[3]時[2]開[1]?	*Nich'uen kishi k'ai?*	When will your vessel sail?
未[4]買[3]回[2]頭[2]貨[4].	*Weimai hweit'ouhwo.*	(I) have not bought a return cargo.
萬[4]事[4]都[1]停[2]妥[3].	*Wanssŭ tu t'ingt'o.*	All matters are arranged.
等[3]得清[3]楚[3]了[3].	*Têngtêh ts'ingch'uliao.*	Wait until it is properly finished.
我[3]要[4]爭[1]功[1]名[2].	*Wo yao chêng kungming.*	I wish to strive for meritorious fame.
遍[4]走[3]天[1]地[4]間[1].	*Pientsou t'ientikien.*	(He) has visited the whole earth.
結識英[1]雄[1]多[1].	*Kiehshih yinghiung to.*	(He) is acquainted with many heroes.

異[4] 鄉[1] 有[3] 異[4] 景[3].	*I hiang yu i king.*	Different districts have different aspects.
天[1] 下[4] 無[2] 敵 手[3].	*T'ienhia wu tihshou.*	(I) have not an enemy under heaven.
看[1] 人[2] 不 在[4] 眼[3].	*K'anjên puh tsaiyen.*	(He) sees people, but pays no attention to them.
分[1] 一 半[4] 送[4] 你[3].	*Fên yihpan sungni.*	I will give you half.
各 自[4] 各 去[4] 好[3].	*Kohtzŭkoh k'ü hao.*	Go yourself and it will be well.
不 要[4] 太[4] 性[4] 急.	*Puhyao t'ai singkih.*	Do not be too hasty.
我[3] 自[4] 有[3] 道[4] 理[3].	*Wo tzŭyu taoli.*	I certainly have reason (on my side).
不 必 驚[1] 慌[3].	*Puh pih kinghwang.*	(You) must not be alarmed.
慢[4] 慢[4] 再[4] 商[1] 量[3].	*Manman tsai shangliang.*	Let us leisurely again discuss (the matter).

Dialogue XXXVII.

晦[3] 氣[4] *Hweik'i* 'Unlucky.'
老[3] 成[2] *Laoch'êng* 'Really sincere.'
忘[2] 記[4] *Wangki* 'To forget.'
商[1] 議[4] *Shangi* 'To discuss.'
妒[4] 忌[4] *Tuki* 'To be envious.'
憂[1] 愁[2] *Yuts'ou* 'To be cast down.'
虛[1] 華[2] *Hühwa* 'Inanely elegant.'
吃 醋[4] *Ch'ihts'u* 'To be jealous.'
性[4] 急 *Singkih* 'To be hasty.'
哄[3] *Hung* 'To deceive.'
套[4] 話[4] *T'aohwa* 'Complimentary speeches.'
英[1] 傑 *Yingkieh* 'A hero.'

不 要[4] 講[3] 晦[3] 氣[4] 話[4]. *Puhyao kiang hweik'i hwa.* Do not make use of unlucky words.

不 要[4] 虛[1] 華[2], 須[1] 要[4] 老[3] 成[2]. *Puhyao hühwa süyao laoch'êng.* Don't be inanely elegant; you must be really sincere.

不要[4]管[3]他[1]不緊[3]要[4]的事[4]情[2].
不要[4]拿[2]錯[4]了[3].
不要[4]吃醋[4]有[3]人[2]聽[1]見[4]不便[4].
不要[4]忘[2]記[4].
不要[4]性[4]急慢[4]慢[4]的商[1]議[4]便[4]了[3].

Puhyao kwan t'a puh yaokintih ssŭts'ing.
Puhyao nats'oliao.
Puhyao ch'ihts'u yu jên t'ingkien puh pien.
Puhyao wangki.
Puhyao singkih man-mantih shangi pienliao.

Don't superintend that unimportant affair.
Don't take by mistake.
Do not be jealous, if people hear of it, it will be inconvenient.
Do not forget.
Do not be hasty; it is proper to discuss (the matter) deliberately.

不要[4]哄[3]我[3], 我[3]也[3]曉[3]得哩[3].
不要[4]妬[4]忌[4].
不要[4]講[3]套[4]話[4].
不要[4]憂[1]愁[2], 你[3]是[4]英[1]傑中[1]人[2]

Puhyao hung wo, wo ye hiaotêh li.
Puhyao tuki.
Puhyao kiang t'ao-hwa.
Puhyao yuts'ou, ni shi yingkieh chung jên

Do not deceive me, I also well understand.
Do not be envious.
Do not make complimentary speeches.
Do not be cast down. You are a man among heroes, then

却 如[2] 何[2] 做[4] 這[4] 般[1] 兒[2] 女[3] 態[4]?	*kioh juho tso chepanêrh nüt'ai?*	how can you act this sort of woman's part?
不 要[4] 動[4].	*Puhyao tung.*	Do not move.
不 要[4] 講[3] 沒[2] 氣[4] 力 的 話[4].	*Puhyao kiang mei k'ilihtih hwa.*	Do not talk in words which are without nervous strength.
不 要[4] 逞[3] 能[2].	*Puhyao ch'êng nêng.*	Do not be too confident in your ability.
不 要[4] 怨[4] 悵[4] 權[2] 且[3] 忍[3] 耐[4].	*Puhyao yuen ch'ang k'üentsie jênnai.*	Do not murmur and complain, the exigency demands patience.

Dialogue XXXVIII.

如[2] 意[4] *Ju i* 'According to your inclination.'

檀[2] 越 *Tanyueh* 'Benefactor.'

施[1] 主[3] *Shichu* 'Benefactor.'

護[4] 法 *Hufah* 'To support the law.'

久[3] 不 拜[4] 大[4] 和[2] 尙[4]. 未[4] 知[1] 法 體[3] 如[2] 意[4] 麼[3]?

Kiu puh pai ta Hwo-shang. Weichi faht'i ju i, mo?

For a long time I have not paid my respects to the great priest (Buddhist). I do not know whether 'the body of the law' is in accordance with your inclination, Ay?

多[1] 謝[4] 居[1] 士[4] 顧[4] 問[4]. 貧[2] 衲 一 向[4] 無[2] 事[4].

Tosie küssŭ kuwên. P'innah yihhiang wu ssŭ.

Many thanks for the retired scholar's regardful questions. The destitute priest has just now nothing to do.

貧[2] 僧[1] 絆[4] 着 寺[4] 務[4], 久[3] 不 問[4] 居[1] 士[4] 興[1] 居[1].

P'intsêng panchoh ssŭwu, kiu puh wên küssü hingkü.

The destitute monk has been (so) fettered by the affairs of the monastery (that) for a long time he has not enquired after the retired scholar's welfare.

野[3] 衲 隱[3] 在[4] 山[1]

Yenah yin tsai shan-

This uncultivated priest is se-

中[1]，足跡不出戶[4]外[4].

chung, tsuhyih puh ch'uh huwai.

中[1], 足 跡 不 出 戶[4] 外[4].

本[3]山[1]是[4]個[4]貧[2]地[4]，靠[4]四[4]方[1]檀[2]越護[4]法.

Pênshan shiko p'inti, k'ao ssŭfang tanyueh hufah.

本[3] 山[1] 是[4] 個[4] 貧[2] 地[4], 靠[4] 四[4] 方[1] 檀[2] 越 護[4] 法.

本[3]寺[4]施[1]主[3]原[2]來[2]不多[1]幾[1]個[4]人[2].

Pênssŭ shichu yuenlai puh to kiko jên.

本[3] 寺[4] 施[1] 主[3] 原[2] 來[2] 不 多[1] 幾[1] 個[4] 人[2].

多[1]日有[3]矢拜[4]望[4].

To jih yu shih paiwang.

多[1] 日 有[3] 矢 拜[4] 望[4].

委[3]實欠[4]情[2].

Weishih k'ientsing.

委[3] 實 欠[4] 情[2].

我[3]近[4]日要[4]動[4]身[1]許[3]多[1]事[4]了[3]結不來[2].

Wo kinjih yao tungshên, hŭto ssŭ liao kieh puh lai.

cluded in the mountains, his footsteps do not go outside his door.

The mountains are poverty-stricken lands. I depend on benefactors from the four quarters to support the Law.

The benefactors of this monastery were originally not more than a few in number.

For many days I have omitted to pay my respects.

Truly I have been wanting in affection.

I have been wanting to start lately, (but) there are very many affairs which I cannot wind up.

明[2] 年[2] 春[1] 季[4]	*Mingnien ch'unki*	Come again next year in the
再[4] 來[2] 又[4] 要[4] 纏[2] 攙[3]	*tsai lai, yu yao ch'enjao*	spring. I want to engage all
你[3] 衆[4] 位[4].	*ni chung wei.*	you gentlemen.

Dialogue XXXIX.

尙[1] 且[3] *Shangtsie* 'Still,' 'however,' 'ever.'

險[3] 峻[4] *Hiensiun* 'Dangerous,' 'precipitous.'

送[4] 命[4] *Sungming* 'To give away one's life.'

去[4] 處[3] *K'ü ch'u* 'Place from which one hails.'

貪[1] 欲 *T'anyuh* 'Covetous desire.'

損[3] 人[2] *Sunjên* 'To ruin others.'

跌 倒[3] *Tiehtao* 'To fall down.'

預[4] 先[1] *Yüsien* 'To prepare beforehand.'

傷[1] 軀[1] *Shang k'ü* 'To injure one's person.'

讓[4] *Jang* 'To yield to.'

財[2] 寶[3] *Ts'aipao* 'Precious things,' 'valuables.'

利[1] 己[3] *Li ki* 'To advantage oneself.'

平[2] 地[4] 上[4] 尙[1]
且[3] 也[3] 有[3] 跌倒[3], 而[2]
況[4] 走[3] 這[4] 般[1]
險[3] 峻[4] 山[1] 路[4]. 怎[4]
不預[4] 先[1] 隄[1] 防[2]. 若[4]
在[4] 這[4] 個[4] 所[4] 在[4] 一
跌倒[3] 重[4] 則 送[4]
命[4] 輕[1] 則 傷[1]
軀[1] 可[3] 怕[4] 可[3] 怕[4].
本[3] 地[4] 雖[1] 則 一個[4]
小[3] 去[4] 處[3] 也[3] 是[4] 魚[2]
米[3] 之[1] 鄉[1] 所[4] 以[3] 不
肯[3] 多[1] 讓[4] 州[1] 府[3]
了[3].

他[1] 是[4] 貪[1] 欲 不

P'ing tishang shang-tsie ye yu tiehtao, êrh hwang tsou chepan hiensiun shanlu. Ts'en puh yüsien tifang. Joh tsai cheko sotsai yih tiehtao, chung tsih sung ming, king tsih shang k'ü k'op'a k'op'a.

Pênti sui tsih yihko siao k'üch'u, ye shi yü michi hiang so-i puh kêng tojang Chou Fu liao

T'a shi t'anyuh puh-

On level ground even you have fallen, and then you walk on a dangerous mountain road of of this sort! How did you not make preparations to guard yourself? If you once fall here you may be killed, and you must be injured. It is very fearful.

Although this place is a small place to hail from, it is a district of fish and rice, and therefore I am unwilling that it should be made to yield much to sub-prefectural and prefectural cities.

He is a man of excessive

過[4] 的 人[2] 家[1] 裡[3] 現[4] 成[2] 有[3] 許[3] 多[1] 用[4] 不了[3] 的 金[1] 銀[2] 財[2] 寶[3]. 還[1] 只 顧[4] 要[4] 掙[4] 錢[2]. 却 沒[2] 有[3] 半[4] 點[3] 良[2] 心[1]. 他[1] 若 死[3] 了[3] 還[1] 自[4] 要[4] 做[4] 貪[1] 鬼[3].

kwotih jên, kiali hien-ch'êng yu hütoyung puh liaotih kin, yin, ts'aipao. Hai chih kuyao chêng ts'ien. K'ioh mei yu pantien liang sin. T'a joh ssŭliao, hai tzŭ yaotso t'ankwei.

avarice. In his house there are already great quantities of gold, silver, and precious things which he cannot make use of. But still he is only bent on amassing money. Truly he has not half an atom of a good heart. If he were to die he would certainly become an avaricious demon.

可[3] 憐[2] 可[3] 憐[2].

K'olien K'olien.

It is very lamentable.

沒[2] 良[2] 心[1] 的 人[2] 動[4] 要[4] 損[3] 人[2] 利[4] 己[3].

Mei liang sintih jên tung yao sun jên li ki.

Bad-hearted men restlessly desire to injure others and advantage themselves.

Dialogue XL.

問[4] 明[2] 白 *Wên mingpoh* 'To enquire distinctly.'

把[3] 柄[4] *Paping* 'A handle to hold by.'

近[4] 事[4] *Kinssŭ* 'A recent affair.'

記[4] 掛[4] *Kikwa* 'Anxiety.'

消[1] 息 *Siaosih* 'News.'

相[1] 逢 *Siangfêng* 'To meet.'

未[4] 知[1] 小[3] 呢[2] 大[4]	*Wei chi siaoni ta-*	I don't know whether it is
呢[2], 小[3] 則 小[3] 用[4]	*ni, siao tseh siao yung,*	small or large. If it is small it
大[4] 則 大[4] 用[4]. 雖[1]	*ta tseh ta yung, sui*	is of little use, if it is large then
不 擇 小[3] 大[4], 也[3]	*puh tseh siao ta, ye*	it is of great use. Although
要[4] 預[4] 先[1] 問[4] 明[2]	*yao yüsien wên ming-*	I have no preference for either
白, 省[3] 得 後[4] 來[2]	*poh, shêngtêh houlai*	small or large, I still want to

說大[4] 說小[3].

shwoh ta shwoh siao.

enquire distinctly beforehand, so that afterwards I may avoid saying it is either too large or too small.

不知[1]是[4]近[4]事[4]是[4]遠[3]事[4]. 近[4]事[4]或者[3]也[3]有[3]來[2]由[2]端[1]正[4]的遠[3]事[4]竟[4]沒[2]有[3]把[3]柄[4]. 不足聽[1]信[4].

Puh chi shi kinssŭ yuenssŭ. Kinssŭ hwoh chĕ ye yu laiyu twanchĕngtih, yuenssŭ king meiyu paping. Puh tsuh t'ing sin.

I don't know whether it is a recent affair or a remote affair. If it is a recent affair we may have the origin correctly, if a remote affair then we have no handle to hold by. It is not sufficient to hear and believe.

我[3]有[3]些[1]記[4]掛[4]但[4]不知[1]怎[4]的沒[2]有[3]消[1]息.

Wo yu sie kikwa tan puh chi tsentih meiyu siaosih.

I am in some anxiety and do not know why there is no news.

我[3]有[3]些[1]小[3]事[4]要[4]託你[3]不知[1]

Wo yu sie siaossŭ yao t'oh ni puh chi

I have some little matters which I want to commission

你[3] 允[3] 不 允[3].	*ni yun puh yun.*	you to manage. I don't know whether you would be willing or not.
聞[2] 名[2] 不 如[2] 見[4] 面[4] 見[4] 面[4] 勝[1] 似[4] 聞[4] 名[2]. 但[4] 恨[4] 相[1] 逢[2] 晚[3] 了.	*Wên ming puh ju kien mien kien mien shêngssŭ wên ming. Tan hên siangfêng wanliao.*	To hear of a man's reputation is not as good as seeing his face. Seeing your face is better than hearing your fame, but I am vexed that I have met you so late.

Dialogue XLI.

少[3] 停[2] *Shaot'ing* 'By-and-bye,' 'presently.'

停[2] 停[2] *T'ingt'ing* 'By-and-bye,' 'presently.'

暫[4] 且[3] *Tsantsie* 'For the time being.'

停[2] 回[2] *T'inghwei* 'By-and-bye,' 'presently.'

領[3] 教[4] *Lingkiao* 'To receive instructions.'

卽 今[1] *Tsihkin* 'Meanwhile.'

大[4] 忙[2] *Tamang* 'Very busy.'
皈[1] 依[1] *Kwei-i* 'To attend to and follow.'
佛 教[4] 的 *Fuhkiaotih* 'A Buddhist.'
空[1] 走[3] 一 遭[1] *K'ung tsou yih tsao* 'To take a walk in vain.'

少[3] 停[3] 再[4] 來[2]
領[3] 教[4] 而[2] 今[1] 却
有[3] 事[4] 幹[4], 暫[4] 且[3]
告[4] 別 了[3].
有[3] 何[2] 貴[4] 幹[4]?

Shaot'ing tsai lai ling kiao, êrh kin k'ioh yu szŭkan, tsantsie kaopiehlo.

Yu ho kwei kan?

By-and-bye I will again come to receive your instructions, but now I really have business, for the present I must take my leave.

What honourable business have you?

停[2] 回[2] 有[3] 客 人[2]
來[2], 因[1] 此[3] 做[4] 長[2]
做[4] 短[3], 搬[1] 東[1] 搬[1]
西[1], 十 分[1] 大[4] 忙[2].

T'ingkwei yu k'ohjên lai, yin tzŭ tso ch'ang tso twan, pan tung pan si, shihfên ta mang.

In a little while a guest is coming, and on this account I am attending to the long and to the short of it, and am carrying (things) east and west, and am very busy.

客 人[2] 是[4] 佛 教[4] 的 麼[3]?

K'ohjên shi Fuhkiaotih mo?

Is your guest a Buddhist?

不 論[4] 農[2] 人[2] 商[1] 客 工[1] 匠[4] 士[4] 吏[4] 盡[4] 皆[1] 皈[1] 依[1] 佛 法, 連[2] 儒[2] 家[1] 也[3] 有[3] 香[1] 火[3] 寺[4] 塲[2].

Puhlunnungjên shangk'oh kungtsiang ssŭ li tsin kie kwei-i Fuhfah, lien jukia ye yu hiang hwo ssŭch'ang.

No matter whether agriculturists, merchants, workmen, scholars, or officials, all attend to and follow the Buddhist law. Confucianists also even have their temple for burning incense.

燒[1] 香[1] 的 人[2] 多[1], 數[3] 百 間[1] 客 店[4] 都[1] 歇 滿[3] 了[3].

Shaohiangtih jên to, shu poh kien k'ohtien tu hiehmanliao.

The burners of incense are numerous, several hundred shops are completely full of it.

停[2] 停[3] 同[2] 你[3] 去[4] 望[4] 他[1] 但[4] 不 知[1] 今[1] 天[1] 他[1] 在[1] 家[1] 不 在[4] 家[1]. 若 不 在[4] 家[1], 空[1] 走[3] 一 遭[1]

T'ingt'ing t'ung nik'ü wang t'a, tan puh chi kint'ien t'a tsaikia puh tsaikia. Joh puh tsaikia, k'ungtsou yih tsao

After a while I will go with you to see him, but I do not know whether he is at home or not to-day. If he is not at home we shall have taken a

却[3] 也[3] 無[2] 益[4] 莫[4] 若[4] 卽[4] 今[1] 着[2] 人[2] 去[4] 探[1] 聽[1] 他[1] 在[4] 不在[4].

k'ioh ye wu yih. Mohjoh tsihkin choh jên k'ü shênt'ing t'a tsai puh tsai.

walk in vain, and for nothing. Meanwhile we had better send a man to enquire whether he is in or not.

Dialogue XLII.

剪[3] 徑[4] *Tsienking* 'A footpad.'
單[1] 身[1] *Tanshên* 'Solitary.'
草[3] 寇[4] *Ts'aok'ou* 'A highwayman.'
狗[3] 盜 *Koutao* 'A petty robber.'
同[2] 年 *T'ungnien* 'Of the same age.'
趨[1] 拜[4] *Ts'üpai* 'To hasten to pay respects.'
出沒 *Ch'uhmuh* 'Appear and disappear.'
隄[1] 防[2] *Tifang* 'An embankment,' 'obstruction,' 'to be on guard against.'
昇[1] 平[2] *Shingp'ing* 'Tranquil.'
鼠[3] 賊 *Shutsch* 'A skulking thief.'
下[4] 顧[4] *Hiaku* 'To pay a visit.'
互 相[1] *Husiang* 'Mutual.'
恁[3] 般[1] *Jên pan* 'This sort.'

此[3] 間[1] 剪[3] 徑[4]
出 沒, 單[1] 身[1] 客
必 須[1] 隄[1] 防[2].
目 今[1] 天[1] 下[4] 昇[1]
平[2] 不 信[4] 有[3] 草[3]
寇[4] 截 路[4].
任[4] 他[1] 路[4] 上[4] 不
平[2] 鼠[3] 賊 狗[3] 盜[4]
何[2] 足 怕[4]

Tzŭ kien tsienking ch'uhmuh, tanshén k'oh pih sü tifang.

Muhkin t'ienhia shing p'ing puh sin yu ts'aok'ou tsieh lu.

Jên t'a lushang puh p'ing, shutseh koutao ho tsuh p'a.

The footpads in this part come out and disappear, solitary travellers must be on their guard.

Now the Empire is tranquil I do not believe that there are highwaymen infesting the roads.

Given that on those roads things are not peaceable, how can skulking thieves and petty robbers be cause for fear.

乡[1] 謝[4] 老[3] 爹[1] 下[4]
顧[4] 今[1] 日 甚[4] 麽[3] 風[1]
吹[1] 過[4] 來[2]?
原[2] 來[2] 同[2] 年[2]
朋[2] 友[3], 所[4] 以[3] 互[4] 相[1]
情[2] 切 了[3].

Tosie Laotie hiaku, kinjih shimmo fêng ch'ui kwo lai?

Yuen lai t'ung nien p'engyu, so i husiang ts'ing ts'ichliao.

Many thanks to you, Sir, for paying me a visit, what wind blew you here to-day?

Formerly we were friends of the same age, so that our mutual affection was warm.

我[3] 未[4] 曾[2] 到[4] 貴[4] 府[3], 容[2] 改[3] 日 必 當[1] 趨[1] 拜[4].	*Wo weits'êng tao kwei fu, yung kaijih pihtang ts'üpai.*	I have not as yet been to your honourable mansion, permit me on another day to hasten to pay my respects to you.
我[3] 徒[3] 老[3] 于[1] 江 湖, 直 恁[3] 般[1] 面[4] 皺[4] 髭 白.	*Wo t'u lao yü kiang hu, chih jênpan mien tsou piao poh.*	My followers have grown old on their travels, hence our faces are wrinkled and our hairs whitened after this sort.

Dialogue XLIII.

請[3] 恕[4] *Ts'ingshu* 'Please excuse me.'

顧[4] 的 脚 夫[1] *Kutih kiohfu* 'Hired porters.'

請[3] 教[4] *Ts'ingkiao* 'To ask for your instructions.'

必 去[4] *Pihk'ü* 'Must die,' lit. 'must go away.'

我[3] 家[1] 頗[3] 遠[3]，不能[2] 常[2] 來[2] 訪[3] 你[3]，請[3] 恕[4]，請[3] 怨[4].

Wo kia p'oyuen, puh nêng changlai fang ni, ts'ingshu ts'ingshu.

My house is rather far off, I cannot often come to ask after you; please excuse me, please excuse me.

下[4] 處[3] 最[4] 近[4]，從[2] 今[1] 以[3] 後[4] 不論[4] 晝[4] 夜[4] 時[2] 常[2] 來[2] 請[3] 教[4].

Hiach'ü tsui kin, Ts'ung kin ihou puh lun chouyeshi changlai ts'ingkiao.

My inferior dwelling is very near, for the future, whether morning or night, I shall constantly come over to ask for your instructions.

顧[4] 的 腳 夫[1] 通[1] 有[3] 幾[1] 十 名[2] 必須[1] 逐 一 開[1] 來[2] 好[3] 箅[4] 錢[2] 把[3] 他[1].

Kutih kiohfu t'ung yu kishih ming pihsü chuh yih k'ailai haoswants'ien pa t'a.

Of the hired porters there are several tens of men. You must, as they successively arrive, count out the money for them.

有[3] 病[4] 的 人[2]，不宜[2] 用[4] 他[1]，且[3] 叫[4] 他[1]

Yupingtih jên, puhi yung t'a tsie kiaot'a

There is a man ill who is not fit to be used, so it will be

將[1] 養[3] 便[4] 了[3].

tsiang yang, pien liao.

best to direct that he should be taken care of.

病[4] 了[3] 不 能[2] 起[3],
想[3] 必 去[4] 了[3], 可[3]
葬[2] 得 緊[3].

Pingliao puh nêng k'i, siang pih k'üliao, k'olientêh kin.

He is ill and cannot get up. I think he must die. It is extremely pitiable.

病[4] 全[2] 好[3] 了[3].
不 必 憂[1] 念[4].

Ping ts'uen haoliao. Puh pih yunien.

His disease is quite well. You need not be anxious.

路[4] 途[2] 寫[4] 遠[3] 往[3]
來[2] 最[4] 難[2].

Lut'u tiaoyuen, wang lai tsuinan.

The road is long and very difficult to travel.

路[4] 濕 了[3] 難[2] 走[4].

Lu shihliao nantsou.

The roads are wet and are difficult to travel on.

路[4] 還[1] 沒[2] 有[3] 乾[1].

Lu hai meiyu kan.

The road is not yet dry.

相[1] 去[4] 大[4] 遠[3] 了[3].

Siang k'ü ta yuenliao.

It is very far to go.

有[3] 多[1] 少[3] 里[3] 數[3].

Yu toshao lishu?

How many *li* is it?

我[3] 在[4] 路[4] 上[4]
冲[1] 寒[2] 冒[4] 冷[3],

Wo tsai lushang ch'ung han mao lêng

When on the road I encountered the cold (and) was

宿[3] 雨[3] 飡[1] 風[1]. *Suh yü ts'an fêng.* indifferent to the frost, I passed the night in the rain (and) eat the wind, I suffered myriads of difficulties and distresses. To succeed in reaching this just now was not easy.

喫[3] 了[3] 千[1] 辛[1] 萬[4] 苦[3] 方[1] 纔[2] 得[2] 到[4] 這[4] 裡[3] 不[4] 是[4] 容[2] 易[4] 的. *Ch'ihliao tsien sin wan k'u. Fangts'ai têh tao cheli puh shi yung-itih.*

Dialogue XLIV.

講[3] 話[4] *Kianghwa* 'Discussions.'

聚[4] 攏[3] 來[2] *Tsülunglai* 'To collect together.'

廢[4] 了[3] *Feiliao* 'Thrown aside.'

相[1] 睦 *Siangmuh* 'To cultivate friendly relations.'

如[2] 骨 肉 一 般[1]. *Ju kuhjuh yihpan.* As nearly related as flesh and bones.

休[1] 要[4] 敗[4] 我[3] 興[1]. *Hiuyao pai wo hing.* Do not destroy my prosperity.

不許[3] 亂[4] 講[3] 話[4].	*Puh hü lwan kiang-hwa.*	(I) do not allow disorderly discussions.
不許[3] 你[3] 擅[4] 自[4] 行[2].	*Puh hü ni shen tzŭ-hing.*	(I) do not allow you to act on your own responsibility.
晝[4] 夜[4] 出門[3] 了[3].	*Chouye chuhmênliao.*	Day and night (he) is out.
無[2] 一日在[4] 家[1].	*Wu yihjih tsaikia.*	(He) is not a day at home.
沒[2] 工[1] 夫[1] 看[4] 書[1].	*Mei k'ungfu k'anshu.*	(He) has no leisure to read.
凡事[4] 都[1] 廢[4] 了[3].	*Fanssŭ tu feiliao.*	All business is thrown aside.
大[4] 家[1] 衆[4] 攏[3] 來[2]	*Takia tsülunglai.*	The whole family have collected.
再[4] 坐[4] 過[4] 去[4] 些[1]	*Tsai tsokwo k'üsie.*	Do sit down again for a bit.
你[3] 不可[3] 高[1] 聲[1].	*Ni puhk'o kaoshêng.*	You must not speak in (such) a high tone.
看[4] 的人[2] 衆[4] 多[1].	*K'antih jên chungto.*	The lookers-on are very many.
喜[3] 歡[1] 的稀[1] 少[3].	*Hihwantih hishao.*	Those who were pleased were very few.

都[1] 是[4] 厭[1] 忌[4] 他[1].	*Tu shi yen ki t'a.*	All dislike and avoid him.
他[1] 沒[2] 一 個[4] 相[1] 好[3].	*T'a mei yihko siang-hao.*	He has not a single friend.
不 相[1] 投[2] 的 多[1].	*Puh siang t'outih to.*	Those who will not act with (him) are many.
相[1] 睦 的 人[2] 少[3].	*Siangmuhtih jên shao.*	There are few men with whom one can cultivate amicable relations.
原[2] 來[2] 他[1] 們[2] 不 相[1] 善[4].	*Yuenlai t'amén puh siangshen.*	Originally they did not like one another.

Dialogue XLV.

凍[4] 住[4] *Tungchu* 'Frozen hard.'
暴[4] 漲[4] *Paochang* 'Overflowed furiously.'
連[1] 綿[2] *Lienmien* 'Continuously.'
吹[1] 落 *Ch'uiloh* 'To blow down.'

今[1] 朝[1] 太[4] 冷[3] 了[3].	*Kinchao tai lêngliao.*	This morning it was very cold.
江[1] 凍[4] 住[4] 了[3].	*Kiang tungchuliao.*	The river has frozen hard.
湖[1] 結 冰[1] 了[3].	*Hu kiehpingliao.*	The lake has frozen over.
霜[1] 濃[1] 了[3].	*Shwang nungliao.*	The hoar frost is heavy.
昨 天[1] 雪 大[4] 了[3].	*Tsoht'ien süeh taliao.*	Yesterday snow was heavy.
今[1] 早[3] 雨[3] 急 了[3].	*Kintsao yü kihliao.*	This morning the rain was fierce.
雨[3] 撐[1] 傘[3] 去[4]	*Yü ch'êngsan k'ü.*	The rain carried away my umbrella.
洋[2] 中[1] 波[1] 浪[4] 大[4].	*Yangchung polang ta.*	The waves at sea are high.
船[2] 遇[4] 着 大[4] 風[1] 波[1].	*Ch'uen yüchoh tafung po.*	The vessel met with high wind and waves.
雷[2] 響[3] 了[3].	*Lei hiangliao.*	The thunder reverberated.
夜[4] 來[2] 滿[3] 天[1] 大[4] 雪.	*Yelai mant'ien tasüeh.*	When night came on the whole sky was full of snow.
天[1] 陰[1] 了[3].	*T'ien yinliao.*	The sky clouded over.

天[1] 晴[2] 了[3].
雨[3] 雪 連[1] 綿[2].
河[2] 水[3] 暴[4] 漲[4].
今[1] 下[4] 雨[3] 的 日 多[1]
晴[2] 的 日 少[3].
如[2] 今[1] 被[4] 風[1] 一
起[3] 吹[1] 落 了[3].
花[1] 菓[3] 都[1] 怕[4] 風[1]
雨[3] 交[1] 加[1].
今[1] 日 天[1] 氣[4] 暖[3]
和[2], 我[3] 與[3] 你[3] 遊[2]
行[2] 便[4] 了[3].
今[1] 天[1] 酷 熱 極
難[2] 行[2] 走[3].
坐[4] 在[4] 風[1] 頭[2] 裡[3]
歇 凉[2].

T'ien ts'ingliao.

Yü süeh lienmien.

Hoshui paochang.

Kin hiayütih jih to ts'ingtih jih shao.

Jukin peifêng yih-k'i ch'uiloh liao.

Hwakwo tu p'a fêng yü kiaokia.

Kinjih t'ienk'i nwan hwo, wo yüni yuhing pienliao.

Kint'ien k'uhjêh kihnan hingtsou.

Tso tsai fêngt'ouli hieh liana.

The sky cleared.

The rain (fell) continuously.

The river overflowed furiously.

At this time there are many rainy days and few fine ones.

Just now by a gust of wind they were blown down.

Flowers and fruits all fear a combination of wind and rain.

To-day the weather is warm and agreeable. It will be pleasant to wander out with you.

To-day is exceedingly hot and it is very difficult to walk about.

Sit in the front of this breeze and rest to cool.

休[1] 看[4] 冷[3] 煖[3].	*Hiuk'an lêng nwan.*	Don't regard the cold and warmth.

Dialogue XLVI.

閒[2] 話[4] *Hienhwa* 'A chat.'
工[1] 夫[1] *Kungfu* 'Leisure.'
告[4] 辭[2] *Kaotz'ŭ* 'To take leave.'
懈[4] 慢[4] *Hieman* 'Inattentive and slow.'

請[3] 閒[2] 話[4].	*Ts'ing hienhwa.*	Please to have a chat.
要[4] 告[4] 辭[2].	*Yao k'aotz'ŭ.*	I must take my leave.
許[3] 久[3] 沒[2] 有[3] 見[4].	*Hü kiu meiyu kien.*	I have not seen you for a long time.
有[3] 些[1] 事[4], 沒工[1] 夫[1].	*Yu siessŭ, mei kungfu.*	I have had several matters of business and have not had leisure.
緣[2] 何[2] 久[3] 不 來[2]?	*Yuenho kiu puh lai?*	Why have you not been for so long?

忙[2] 得 緊[3].	*Mangtêhkin.*	I have been absorbingly busy.
今[1] 日 那[3] 裡[3] 去[4]?	*Kinjih nali k'ü?*	Where are you going to-day?
久[3] 不 來[2] 問[4] 安[1].	*Kiu puh lai wên-ngan.*	For a long time you have not been to enquire after my health.
有[3] 公[1] 事[4].	*Yu kungssŭ.*	I have had official business.
有[3] 甚[4] 麼[3] 貴[4] 幹[4]?	*Yu shimmo kweikan?*	What has been your honourable business?
不 必 說.	*Puh pihshwoh.*	I must not say.
須[1] 要[4] 用[4] 心[1] 些[1].	*Süyaou yungsin sie.*	You must needs be more careful.
切 不 可[3] 懈[4] 慢[4].	*Ts'ieh puhk'o hieman.*	You must not be inattentive and slow.
決 不 可[3] 懶[3] 惰[4].	*Küeh puhk'o lanto.*	You must not be idle.
我[3] 到[4] 你[3] 家[1] 裡[3] 去[4].	*Wo tao ni kiali k'ü.*	I am going to your house.
我[3] 家[1] 有[3] 些[1] 事[4].	*Wokia yu siessŭ.*	There is some business going on at home.

連[2] 日 不 見[4] 你[3].	*Lienjih puh kien ni.*	For several days I have not seen you.
前[2] 日 怎[4] 不 來[2]?	*Ts'ienjih tsênpuh lai?*	How was it you did not come the day before yesterday?
說 人[2] 家[1] 是[4] 非[1].	*Shwoh jênkia shi fei.*	(He) talks of the virtues and faults of people.
人[2] 皆[1] 憎[1] 惡[4] 他[1].	*Jênkie tsêngwu t'a.*	Men all hate him.
不 可[3] 相[1] 交[1] 他[1].	*Puh k'osiangkiao t'a.*	(You) must not associate with him.
爲[2] 人[2] 不 大[4] 好[3].	*Wei jên puh tahao.*	His conduct is not very good (lit. he acts as a man not very well).
寧[2] 可[3] 睡[4] 覺 罷[4].	*Ningk'o shuikioh pa.*	(You) had better have a sleep.
實[2] 在[4] 不 要[4] 去[4].	*Shihtsai puh yao k'ü.*	(I) really do not wish to go.
他[1] 有[3] 鐵 面[4] 皮[2].	*T'a yu t'ieh mienp'i.*	He has a brazen (lit. iron) countenance (and) is ignorant
不 知[1] 恥[3].	*Puh chi ch'i.*	of shame.

Dialogue XLVII.

怨[4] 恨[4] *Yuenhên* 'To owe a grudge.'
唆[1] 使[3] *Soshi* 'To set one against another.'
消[1] 息 *Siaosih* 'News.'
同[2] 窓[1] 們[2] *T'ungchw'angmên* 'Fellow-students.'

他[1] 來[2] 弄[4] 壞[4] 我[3].	*T'a lai lunghwai wo.*	He has come to ruin me.
我[3] 也[3] 怨[4] 恨[4] 他[1].	*Wo ye yuenhên t'a.*	I also owe him a grudge.
竟[4] 奈[4] 何[2] 不 來[2].	*King naiho puh lai.*	Finally it cannot be endured.
久[3] 不 聞[2] 消[1] 息.	*Kiu puh wên siaosih.*	I have not heard any news for a long time.
沒[2] 有[3] 通[1] 書[1] 信[4].	*Meiyu t'ung shusin.*	There have been no letters passing.
心[1] 中[1] 憂[1] 念[4] 他[1].	*Sinchung yunien t'a.*	(I) grieve for him in my heart.

他[1] 爲[2] 何[2] 怨[4] 我[3]?	*T'a weiho yuenwo?*	Why does he dislike me?
必 有[3] 人[2] 唆[1] 使[3].	*Pihyu jên soshi.*	Some one must have set (him) against (you).
如[2] 今[1] 不 必 爭[1].	*Jukin puh pihchêng.*	You must not quarrel now.
由[2] 他[1], 罷[4] 了[3].	*Yu t'a, pa liao.*	Give way to him a little, that it is all.
進[4] 內[4] 坐[4].	*Tsinnei tso.*	Come in and sit down.
委[3] 實 家[1] 務[4] 多[1].	*Weishih kiawu to.*	Really my domestic concerns are numerous.
每[3] 日 在[4] 家[1] 裡[3].	*Meijih tsai kiali.*	I am at home every day.
舍[4] 下[4] 頗[3] 遠[3].	*Shehia p'oyuen.*	My residence is rather far off.
今[1] 夜[4] 做[4] 文[2] 會[4].	*Kinye tso wênhwei.*	This evening we have a literary gathering.
同[2] 窓[1] 們[2] 都[1] 來[2].	*T'ungch'wangmên tu lai.*	(My) fellow students are all coming (lit. those of the same window are, etc).

你[3] 們[2] 做[4] 甚[4] 麽[3]?	*Nimên tso shimmo?*	What do you all do?
我[3] 們[2] 講[3] 閒[2] 話[4].	*Womên kiang hien-hwa.*	We talk chitchat.
不 知[1] 貴[4] 恙[4] 好[3]?	*Puh chi kweiyang hao?*	I don't know whether your honourable ailment is well.
賤[4] 恙[4] 都[1] 好[3].	*Tsienyang tu hao.*	My humble ailment is quite well.
你[3] 貴[4] 庚 幾[3] 何[2]?	*Ni kweikêng kiho?*	What is your honourable age?

Dialogue XLVIII.

遠[3] 方[1] *Yuenfang* 'A distant part.'
生[1] 長[3] *Shengchang* 'To be trained up.'
經[1] 紀[3] 人[2] *Kingkijên* 'Brokers.'
天[1] 文[2] *Tʻienwên* 'Astronomy.'
地[4] 理[3] *Tili* 'Geography.'

遠[3] 方[1] 來[2] 做[4] 買[3] 賣[4] 就[4] 是[4] 重[4] 利[4] 輕[1] 命[4].

Yuenfang lai tso mai-mai tsiushi chungli k'ingming.

To come from a distance to trade shows that they thought much of profit and lightly of life.

我[3] 們[2] 都[1] 是[4] 經[1] 紀[3] 人[2], 如[2] 何[2] 能[2] 作 詩[1] 爲[2] 文[2]?

Womên tushi king-kijên, juho nêng tsoh-shi weiwên?

We are all brokers, how can we make poetry and 'do' prose?

你[3] 們[2] 生[1] 長[3] 京[1] 師[1], 舉[3] 止[3] 言[2] 語[3] 甯[4] 文[2] 雅[3].

Nimên shêngchang kingssŭ küchi yenyü tsui wênya.

You have been trained as teachers in the Capital; your deportment and speech are very literary and elegant.

原[2] 來[2] 下[4] 賤[4] 出 身[1], 今[1] 雖[1] 暴[4] 富[4] 也[3] 還[1] 俗.

Yuenlai hiatsien ch'uhshên, kin sui paofu yehai suh.

(He) originally came from a low and mean (rank, and) now, though he is very rich, he is still vulgar.

此[3] 間[1] 魚[2] 米[3] 之[1]

Tsŭkien yümichi

(In) this fish and rice district

鄉[1] 居[1] 民[2] 都[1] 是[4] 一 般[1] 富[4].

hiang kümin tu shi yihpan fu.

the inhabitants are all alike rich.

中[1] 華[2] 文[2] 物 之[1] 邦[1] 與[3] 外[4] 國 不 同[2].

Chunghwa wénwuh-chipang yü weikwoh puht'ung.

China, the country of elegant things, has that in which it differs from foreign countries.

精[1] 通[1] 天[1] 文[2] 地[4] 理[3] 更[4] 能[2] 呼[1] 風[1] 喚[4] 雨[3].

Tsingt'ung T'ienwên tili kêngnêng hufêng hwanyü.

He who thoroughly understands astronomy and geography is better able to call for wind and rain.

功[1] 不 成[2] 名[2] 不 遂[4] 有[3] 何[2] 面[4] 目 處[3] 世[4] 哉[1]?

Kung puh ch'êng ming puh sui yu ho mienmuh ch'ushi tsai?

With merit unaccomplished and fame unachieved, with what countenance can you dwell in the world?

我[3] 在[4] 這[4] 裡[3] 等[3] 你[3] 你[3] 必 須[1] 立 刻 就[4] 來[2].

Wo tsai cheli têngni ni pihsü lihk'ohtsiu lai.

I will wait for you here; you must come instantly.

我[3] 曾[2] 在[4] 江[1] 湖[1] 上[4] 也[3] 聞[2] 知[1] 他[1] 的 大[4] 名[2].	*Wo ts'êng tsai kiang-hushang ye wênchi t'a-tih ta ming.*	While I was on my travels I heard and became acquainted with his great fame.

Dialogue XLIX.

豐[1] 登[1] *Fêngtêng* 'To be abundant.'
春[1] 光[1] *Ch'unkwang* 'The aspect of spring.'
享[3] 福 *Hiangfuh* 'To enjoy happiness.'
遊[2] 玩[4] 人[2] *Yuwanjên* 'Holiday-makers.'

少[3] 年[2] 皆[1] 從[2] 師[1] 讀 書[1].	*Shaonien kie ts'ung-ssŭ tuhshu.*	The young all follow instructors in reading.
近[4] 年[2] 五[3] 穀 豐[1] 登[1].	*Kinnien wukuh fêng-têng.*	This year the five grains [*i.e.* hemp, millet, rice, corn, pulse] are abundant.

四[4] 姓[4] 均[1] 得享[3] 福了[3].

Ssŭsing kiuntêh hiang fuhliao.

The four clans all enjoy happiness.

今[1] 日 春[1] 光[1] 明[2] 媚[4].

Kinjih ch'unkwang mingmei.

To-day the aspect of spring is clear and smiling.

我[3] 要[4] 訪[3] 花[1] 尋[2] 柳[3].

Wo yao fanghwa sin-liu.

I want to go in search of flowers and to find willows.

目今[1] 遊[2] 玩[4] 人[2] 甚[4] 多[1].

Muhkin yuwanjên shênto.

Now holiday-makers are numerous.

你[3] 何[2] 獨 在[4] 家[1] 閣[4] 坐[4]?

Ni ho tuh tsai kia mêntso?

How is it that you alone sit moping at home?

近[4] 來[2] 有[3] 些[1] 煩[2] 惱[3].

Kinlai yu sie fannao.

Lately there have been matters which have worried me.

那[3] 裏[3] 還[1] 想[3] 出去[4] 玩[4] 耍[3]?

Nali haisiang ch'uh-k'ü wanshwa?

How then can I still think of going out to amuse myself?

後[4] 日 我[3] 家[1] 請[3] 客 煩[2] 你[3] 替[4] 我[3] 做[4]

Houjih wokia ts'ing-k'oh, fanni t'iwo tso

On the day after to-morrow my family are inviting guests,

半[4] 東[1].

pantung.

I would trouble you to divide the management with me.

我[3] 這[4] 幾[1] 日 禁[4] 酒[3].

Wo chekijih kintsiu.

I am forbidden wine for a few days.

恐[3] 怕[4] 做[4] 不 得 半[4] 東[1].

K'ungp'a tsopuhtêh pantung.

I fear that I cannot take part in the management.

前[2] 日 商[1] 量[3] 的 事[4], 不 知[1] 有[3] 些[1] 光[1] 景[3] 麼[3]?

Ts'ienjih shangliangtih ssü, puh chi yu sie kwangking, mo?

I don't know whether the business we were discussing the day before yesterday has assumed any shape?

這[4] 事[1] 在[4] 我[3] 身[1] 上[4] 務[4] 要[4] 報[4] 你[3] 好[3] 消[1] 息.

Chessŭ tsai wo shênshang, wuyao pao ni hao siaosih.

This affair rests on me, I particularly want to give you good news.

久[3] 聞[2] 長[4] 兄[1] 大[4] 名[2].

Kiuwên changhiung taming.

I have long heard of your great fame.

Dialogue L.

省[3] *Shêng* 'To set aside.'
法子[3] *Fahtzŭ* 'Remedy.'
勉[3] 强[2] *Mienkiang* 'To constrain him overmuch.'
委[3] 實 *Weishih* 'Indeed.'

我[3] 要[4] 省[3] 些[1] 閒[2] 事[4].	*Wo yao shêngsie hienssŭ.*	I want to set aside a few unimportant affairs.
何[2] 必 尋[2] 門[2] 路[4]?	*Hopih sin mênlu?*	Why look for the road to the door?
聽[1] 着 天[1] 便[4] 了[3].	*T'ingchoh t'ien pienliao.*	Listen to heaven and it will be well.
你[3] 不 可[3] 勉[3] 强[2] 他[1].	*Ni puh k'o mienk'iang t'a.*	You must not constrain him overmuch.
命[4] 不 好[3] 也[3] 罷[4].	*Ming puh hao yepa.*	(Your) fate is adverse, and that is all.

委[3] 實 沒[2] 法 子[3].	*Weishih mei fahtzŭ.*	Indeed there is no remedy.
人[2] 力 不 可[3] 及.	*Jênlih puh k'o kih.*	It is beyond man's strength (lit. man's strength cannot attain to it).
這[4] 船[2] 在[4] 何[2] 處[3] 開[1]?	*Chech'uen tsai ho-ch'u k'ai?*	What port does this vessel go to?
我[3] 們[2] 遇[4] 着 大[4] 風[1] 波[1] 漂[1] 到[4] 這[4] 裡[3] 來[2].	*Womên yücholi ta fêngpo p'iaotao cheli lai.*	We encountered great wind and waves, (and) drifted here.
一 路[4] 平[2] 安[1].	*Yihlu p'ingngan.*	The road was peaceful and quiet.
你[3] 替[4] 我[3] 出 力.	*Ni t'iwo ch'uhlih.*	Do you exert yourself for me.
切 不 可[3] 推[2] 故[4].	*Ts'ich puh k'o t'uiku.*	You certainly must not throw aside the purpose.
莫 大[4] 的 造[4] 化[4].	*Mohtatih tsaohwa.*	An incomparably great chance.

莫非[1] 你[3] 弄[4] 嘴[3].

豈[2] 不 大[4] 惋[4] 惜 他[1]?

他[1] 不 由[2] 我[3] 嗟嘆.

不 得 不 如[2] 此[3].

立 刻 喚[4] 他[1] 來[2].

莫 教[4] 我[3] 久[3] 等[3].

你[3] 叫[4] 他[1] 受[4] 塲[2] 苦[3].

你[3] 不 可[3] 太[4] 嬌[1] 養[3] 他[1].

多[1] 敢[3] 不 成[2] 器[4].

Mohfei ni lungtsui.

K'i puh ta wansih t'a?

T'a puh yu wo tsiehan.

Puh têh puh jutz'ŭ.

Lihk'oh hwant'alai.

Mohkiao wo kiutêng.

Ni kiaot'a shouch'angk'u.

Ni puh k'o t'aikiao yangt'a.

To kan puh ch'êngk'i.

It can have been no one but you who chattered.

How were you not greatly grieved for him?

He will not let me sigh.

You must get (one) like this.

Quickly call him to come.

Do not make me wait long.

You caused him to suffer affliction (or annoyance).

You must not spoil her too much by fondness.

Many people venture to be inefficient.

Dialogue LI.

征[1] 代 *Chêngfah* 'To reduce by force.'
乘[2] 勢[4] *Shêngshi* 'To make use of an advantage.'
對[4] 敵 *Tuitih* 'To oppose.'
降[2] *Hiang* 'To submit.'

發 大[4] 兵[1] 征[1] 代.	*Fah taping chêngfah.*	(We) sent a large army to reduce (them) by force.
寡[3] 不 可[3] 敵 衆[4].	*Kwa puh k'o tih chung.*	Few cannot stand against many.
無[2] 人[2] 敢[3] 對[4] 敵.	*Wujên kan tuitih.*	No one dared oppose them.
乘[2] 勢[4] 破[4] 了[3] 敵.	*Shêngshi p'oliao tih.*	Making use of his advantage (he) defeated the enemy.

賊 勢[1] 大[4] 攻[1] 不 下[4].

Tsehshi ta kung puh hia.

The rebels' strength was (so) great that we could not defeat them.

死[3] 守[3] 城[2] 池[2] 不 肯[3] 降[2].

Ssŭshou ch'êngch'i puh k'ên hiang.

They defended the city and moat to the death and refused to submit.

竄 路[4] 走[3] 我[3] 們[2] 赶[3] 不 上[4] 他[1].

Toh lu tsou womên kan puh shang t'a.

(They) stole away by another road, we could not overtake them.

後[4] 來[2] 我[3] 們[2] 下[4] 了[3] 幾[1] 個[4] 城[2].

Houlai womên hialiao kiko ch'êng.

Afterwards we subdued several cities.

他[1] 閉[4] 城[2] 門[2] 堅[1] 守[3].

T'a pi ch'engmên kienshou.

He shut up the city gates and resolutely defended them.

賊 敗[4] 走[3] 了[4].

Tsch pai tsouliao.

The rebels are defeated and dispersed.

他[1] 們[2] 的 兵[1] 敗[4] 績 了.

T'amêntih ping pai tsihliao.

Their soldiers were utterly routed.

他[1] 排[2] 着 陣[4] 不 取[3] 勝[4].	*T'a p'aichoh ch'ên puh ts'üshêng.*	He set his troops in array, (but) did not win the victory.
决 勝[4] 負[4].	*Küch shêngfu.*	It was a decisive battle (lit. a decided victory and defeat).
將[4] 中[1] 了[3] 計[4].	*Tsiang chungliao ki.*	The general carried out his plan successfully.
前[2] 有[3] 大[4] 河[2], 後[4] 有[3] 追[1] 兵[1], 正[4] 是[4] 進[4] 退[4], 兩[3] 難[2] 事[4] 出 無[2] 奈[4]. 莫 若 就[4] 此[3] 鏖[1] 戰[4] 决 個[4] 死[3] 活.	*Ts'ien yu ta ho, hou yu chui ping, chêngshi tsin t'ui liang nanssŭ ch'uh wu nai. Mohjoh tsiu t'zŭ ngaochan küeh ko ssŭ hwoh.*	In front is a large river, and in rear are the pursuing troops; truly to advance and retreat are both difficult matters from which there is no escape. It would be better than this if a bloody battle were to decide for each man whether he should die or live.

Dialogue LII.

站[4] 上[4] *Chanshang* 'To stand up.'
動[4] 身[1] *Tungshên* 'To start on a journey.'
盤[2] 纏[2] *P'anch'an* 'Travelling expenses.'
負[4] 約 *Fuyoh* 'To turn the back on an agreement.'

請[3] 進[4] 後[4] 堂 相[1] 見[4].
Ts'ingtsin hout'ang siangkien.
Please to come into the inner hall that I may see you.

列 位[4] 在[4] 座[4] 怎[4] 敢[3] 站[4] 上[4]?
Liehwei tsaitso tsênkan chanshang?
While you, Sir, are on the throne, how dare I stand up?

垂[2] 手[3] 而[2] 取[3] 何[2] 難[2] 之[1] 有[3]?
Ch'uishou êrh ts'ü honanchi yu?
Put down your hand and take it; what difficulty is there?

我[3] 曾[2] 賫[1] 助[4] 他[1] 盤[2] 纏[2].
Wo tsêng tsichu t'a p'anch'an.
I have already helped him with his travelling expenses.

助[4] 些[1] 盤[2] 纏[2] 賫[1]
Chusie p'anch'an tsi-
I have helped him with some

發 回[2] 鄉[1].

fah hweihiang.

travelling expenses to send him back to the country.

正[4] 面[4] 而[2] 坐[4].

Chêngmien êrh tso.

To sit facing.

動[4] 身[1] 在[4] 近[4] 打[3] 點[3] 不 正[4].

Tungshên tsai kin ta-tien puh chêng.

I start soon, but cannot put everything in order.

晝[4] 夜[4] 慌[3] 忙[2] 頗[3] 覺 疲[2] 倦[4].

Chouye hwangmang p'okioh p'iküen.

Day and night I am extremely busy and feel rather tired out.

朋[2] 友[3] 之[1] 意[4] 不 宜[2] 相[1] 阻[3].

P'êngyuchi i puh i siangchu.

The idea of friends is that they should not impede each other.

差[1] 個[4] 了[3] 事[4] 的 人[2] 去[4] 纔[2] 好[3].

Ch'a koliao ssŭtihjên k'ü ts'ai hao.

When a man who makes mistakes in business goes away it is well.

我[3] 去[4] 時[2] 必 不 致[4] 矢 慢[4].

Wo k'üshi pih puh chi shiwu.

When I go away (you) must not be induced to neglect or deceive.

父[4] 母[3] 之[1] 命[4] 不 敢[3] 不 依[1].	*Fumuchi ming puh kan puh i.*	I dare not disobey the commands of my father and mother.
不 可[3] 錯[4] 過[4] 了[3].	*Puh k'o ts'okwoliao.*	(You) must not make a mistake.
第[4] 一 緊[3] 要[4] 事[4].	*Tiyih kinyao ssŭ.*	A business of the first importance.
不 是[4] 兒[2] 戲[4] 的.	*Puh shi êrh hitih.*	It is not a child's play.
不 負[4] 約.	*Puh fuhyoh.*	Do not turn your back on an agreement.
爽[3] 了[3] 約.	*Shwangliao yoh.*	(He) failed in an engagement.
負[4] 大[4] 義[4]. 忘[2] 大[4] 恩[1].	*Fu ta i. Wang ta ngên.*	(He) turned his back on the great (principles of) right, and forgot the great (principle of) gratitude.

Dialogue LIII.

一 齊[2] *Yihts'i* 'At once.'
分[1] 付[4] *Fênfu* 'To give orders.'
勝[4] 似[4] *Shengssŭ* 'To excel.'
忌[4] 諱[1] *Kihwei* 'To shun the use of sacred names.'

靠[4] 哥[1] 哥[1] 做[4] 主[3].	*K'ao koko tsochu.*	(I) depend on you to form a decision.
不 可[3] 誤[4] 正[4] 事[4].	*Puh k'o wu ching ssŭ.*	You must not hinder a genuine business.
不 可[3] 自[4] 悞[4] 自[4].	*Puh k'o tzŭwutzŭ.*	You must not deceive yourself.
多[1] 日 沒[2] 有[3] 來[2].	*Tojih meiyu lai.*	You have not come for many days.
衆[4] 人[2] 一 齊[2] 去[4].	*Chungjên yihts'i k'ü.*	All the men went at once.

你[3] 們[2] 好[4] 快[4] 活.	*Nimên hao kw'aihwoh.*	You all like pleasure.
我[3] 倒[3] 不 如[2] 你[3].	*Wo tao puh ju ni.*	I, on the contrary, am not such a one as you.
你[3] 勝[4] 似[4] 我[3].	*Ni shingssŭ wo.*	You much excel me.
我[3] 實 欽[1] 羨[4] 你[3].	*Wo shih k'insien ni.*	I sincerely highly extol you.
不 須[1] 你[3] 分[1] 付[4].	*Puh sü ni fênfu.*	You must not give orders.
須[1] 依[1] 舊[4] 規[1] 矩[3].	*Sü ikiu kweikü.*	(We) must follow old custom.
我[3] 自[4] 會[4] 意[4] 了[3].	*Wo tzŭhwei iliao.*	I myself understand.
總[3] 是[4] 一 般[1] 了[3].	*Tsungshi yihpanliao.*	They are all of one sort.
須[1] 聽[1] 我[3] 們[2] 的 說 話[4].	*Sŭt'ing womêntih shwohhwa.*	You must listen to what we say.
從[2] 今[1] 後[4] 你[3] 須[1] 要[4] 正[4] 謹[3] 些[1].	*Ts'ung kinhou ni süyao chêngkin sie.*	You must be more diligent for the future.
須[1] 要[4] 忌[4] 諱[4].	*Süyao kihwei.*	You must shun the use of sacred names.

没 忌[4] 諱[4] 的 人[2]
往[3] 往[3] 得 罪[4] 人[2].

Muh kihweitih jên wangwang têhtsuijên.

Men who do not shun the use of sacred names often offend people.

必 須[1] 遵[1] 法 度[4].

Pihsü tsun fahtu.

You must obey the regulations.

你[3] 怎[4] 麼[3] 只 管[3] 疑[2] 心[1]?

Ni tsêmmo chih kwan isin?

How is it that you are swayed by suspicion?

休[1] 要[4] 扯[3] 謊[3] 別 人[2] 聽[1] 見[4] 必 定[4] 着[4] 破[4] 你[3].

Hiuyao ch'ehwang, piehjên t'ingkien pihting k'anp'o ni.

Do not tell lies, if men hear you they will certainly find you out.

假[3] 話[4] 多[1] 不 可[3] 全[2] 信[4] 他[1].

Kiahwa to, puh k'o ts'uensin t'a.

His lies are numerous, I cannot believe him.

我[1] 沒[2] 有[3] 說 謊[3].

Wo meiyu shwohhwang.

I have not lied.

你[3] 怎[4] 麼[3] 不 信[4] 我[3] 的 話[4]?

Ni tsêmmo puh sin wotihhwa?

How has it arisen that you do not believe my word?

報[4] 恩[1] *Paongên* 'To requite a favour.'
租[1] 價[4] *Tsukia* 'Rent.'

報[2] 仇[2] *Paoch'ou* 'To revenge oneself.'
枉[3] 駕[4] *Wangkia* 'To abase yourself by coming.'

要[4] 報[4] 恩[1] 不 報[4] 仇[2].	*Yao paongên, puh paoch'ou.*	(You) should requite a favour (and) not revenge yourself on an enemy.
病[4] 勢[4] 太[4] 兇[1] 了[3].	*Ping shi taihiungliao.*	The strength of the disease is very desperate.
恐[3] 怕[4] 不 得 好[3].	*K'ungp'a puh têh hao.*	I fear he cannot recover.
租[1] 價[4] 重[4].	*Tsukia chung.*	The rent is heavy.
房[2] 錢[2] 大[4].	*Fangts'ien ta.*	The money for the house is excessive.

有[3] 兩[3] 分[1] 光[1] 景[3].	*Yu liangfên kwang-king.*	It has two separate aspects.
沒[1] 點[3] 好[3] 局面[4].	*Mei tien hao kühmien.*	It has not at all a favourable appearance.
我[3] 別 有[3] 勾[1] 當[1].	*Wo piehyu koutang.*	I also have a scheme.
我[3] 要[4] 搬[1] 去[4].	*Wo yao pank'ü.*	I want to move elsewhere.
下[4] 半[4] 世[4] 快[4] 活.	*Hiapanshi k'waihwoh.*	The latter half of his life was pleasurable.
不 羞[1] 見[4] 世[4] 上[4] 人[2].	*Puh siukien shishang jên.*	He is not ashamed to see people now-a-days.
老[3] 着 臉[3] 皮[2] 子[3].	*Laochoh lienp'itzŭ.*	He has aged as to his complexion.
他[1] 一 事[4] 不 能[2] 成[2].	*T'a yihssŭ puh nêng ch'êng.*	He is not able to complete a single affair.
你[3] 怎[4] 累[3] 有[3] 事[4] 故[4], 直 如[2] 此[3] 每[3]	*Ni tsên lei yu ssŭ ku, chih jutzŭ mei-*	How is it that you are so involved in business that every

日 貴[4] 忙[2].
jih kweimang.
day you are as busy as this.

先[1] 生[1] 難[2] 得 枉[3] 駕[4].
Sienshêng nantêh wangkia.
It is difficult for you, Sir, to abase yourself by coming.

弟[4] 魄[4] 有[3] 失 欵[3] 待[4] 了[3].
Ti kwei yu shihk'wan tailiao.
I am ashamed that I have failed to treat you courteously.

我[3] 今[1] 日 偶[3] 然[2] 拜[4] 訪[3].
Wo kinjih ngoujan paifang.
I came by chance to-day to pay my respects and enquire after you.

不 意[4] 多[1] 蒙[2] 盛[4] 欵[3] 了[3].
Puh i tomêng shêng k'wanliao.
I did not intend to be obliged to you for such exuberant courtesy.

目 今[1] 百 花[1] 爭[1] 放[4].
Muhkin pohhwa chêng-fang.
Now all the flowers are struggling to come out.

Dialogue LV.

嚴[2] 密 *Yenmih* 'Strictly private.'　　客 套[4] *K'oht'ao* 'To put on company manners.'
拘[1] 禮[3] *Küli* 'Too formal.'
好[3] 勝[1] 地[4] *Hao shêngti* 'An exceedingly beautiful country.'

不 許[3] 人[2] 出 入.	*Puh hü jên ch'uhjuh.*	Don't allow any one to go out or come in.
隄[1] 防[2] 甚[4] 嚴[2] 密.	*Tifang shên yenmih.*	Be careful to be strictly private.
緊[3] 緊[3] 他[1] 把 門[2].	*Kinkin t'a pamên.*	He bolted the door very fast.
你[3] 不 可[3] 不 禦 備.	*Ni puh k'o puh yüpi.*	You must stand on your guard.
我[3] 却 不 耐[4] 煩[2] 等[3].	*Wo k'ioh puh naifan têng.*	I really cannot endure to be at the trouble of waiting.

良[2] 久[3] 不 出 來[2].	*Liangkiu puh ch'uh-lai.*	(I) have not been out for a very long time.
不 要[4] 寫[3] 得 歪[1].	*Puh yao sietêh wai.*	Do not write it askew.
我[3] 與[3] 你[3]喫一杯[1].	*Wo yüni ch'ih yihpei.*	I will drink a glass with you.
切 不 可[3] 客 套[4].	*Ts'ieh puh k'o k'oh-t'ao.*	You really must not put on company manners.
決 不 可[3] 拘[1] 禮[3].	*Kueh puh k'o küli.*	You really must not be too formal.
我[3] 們[2] 都[1] 是[4] 好[3] 朋[2] 友[3].	*Womên tushi hao pêngyu.*	We are all good friends.
如[2] 同[2] 胞[1] 一 般[1].	*Ju t'ungpao yihpan.*	As though we were all uterine brothers.
沒[2] 些[1] 個[4] 忌[4] 諱[4].	*Mei sieko kihwei.*	He has not many dislikes.
此[3] 間[1] 景[3] 致[4] 好[3].	*Tz'ükien king chihao.*	The aspect of this place is very beautiful.

眞[1] 個[4] 好[3] 勝[1] 地[4].	*Chên ko hao shêngti.*	Truly it is an exceedingly beautiful country.
原[2] 來[2] 家[1] 計[4] 富[4].	*Yuenlai kia ki fu.*	Originally the family was reckoned to be rich.
家[1] 私[1] 也[3] 是[4] 好[3].	*Kiassŭ ye shi hao.*	The private members of the family are also good.
豪[2] 富[4] 人[2] 也[3] 有[3].	*Haofu jên yeyu.*	There are also eminent and rich men.
貧[2] 窮[2] 人[2] 也[3] 多[1].	*P'ink'iung jên yeto.*	Poor people are also numerous.
富[4] 貴[4] 誰[2] 不 愛[4]?	*Fukwei shui puh ngai?*	Who does not like the rich and honourable?
你[3] 不 可[3] 太[4] 貪[1] 圖[2].	*Ni puh k'o t'ait'an t'u.*	You must not too earnestly wish (for it).

Dialogue LVI.

春[1] 色 *Ch'unseh* 'Hilarity.'
置[4] 酒[3] *Chitsiu* 'To set out the wine.'
設 筵[2] *Shehyen* 'To spread a feast.'
懷[2] 暢[4] *Hwaich'ang* 'Care.'

酒[3] 至[4] 數[3] 杯[1], 少[3] 添[1] 春[1] 色.	*Tsiu chi shupei, shaot'ien ch'unseh.*	When the wine has gone round several times it adds to the hilarity.
我[3] 設 筵[2] 款[3] 待[4] 你[3].	*Wo shehyen kw'an-tai ni.*	I spread a feast for your entertainment
置[4] 酒[3] 相[1] 待[4] 你[3].	*Chitsiu siangtai ni.*	I have set out the wine and await you.
酒[3] 不 可[3] 多[2] 吃.	*Tsiu puh k'o toch'ih.*	Wine should not be drunk in too great quantities.

請[3] 你[3] 用[4] 便[1] 飯[4].	*Ts'ingni yung pien-fan.*	I beg you to take pot luck.
請[3] 用[4] 杯[1] 村[3] 酒[3].	*Ts'ing yung pei ts'untsiu.*	Please to take a glass of rustic wine.
寡[3] 酒[3] 難[2] 得 喫.	*Kwatsiu nantéh-ch'ih.*	It is difficult to drink wine alone.
沒[2] 一 點[3] 過[4] 酒[3].	*Mei yih tien kwotsiu.*	I have not anything but wine.
沒[2] 甚[4] 麼[3] 下[4] 飯[4].	*Mei shimmo hia fan.*	I have nothing to make the food go down.
酒[3] 不 醒[3].	*Tsiu puh sing.*	The (effect of the) wine has not passed off.
醉[4] 倒[3] 了[3].	*Tsui taoliao.*	(He) has fallen down drunk.
無[2] 酒[3] 三[1] 分[4] 醉[4].	*Wutsiu sanfén tsui.*	(He) is three-parts drunk and yet has drunk nothing.
宿 酒[3] 還[1] 不 醒[3].	*Suhtsiu hai puh sing.*	The (effect of) last night's wine has not passed off.

這[4] 酒[3] 無[2] 甚[4] 厚[4] 味[4].
Chetsiu wu shin houwei.
The wine is not very mellow.

請[3] 你[3] 開[1] 懷[2] 暢[4] 飲[3].
Ts'ingni k'ai hwaich'ang yin.
I beg that you will throw off care and take a social cup.

請[3] 你[3] 喫 一 杯[1] 回[2] 去[4].
Ts'ingni ch'ih yihpei hweik'ü.
I beg you to take a glass before you go back.

酒[3] 友[3] 多[1] 知[1] 己[3] 少[3].
Tsiuyu to chiki shao.
He who has many boon companions has few friends.

明[2] 天[1] 預[4] 先[1] 置[4] 酒[3] 等[3] 你[3] 來[2].
Mingt'ien yusien chitsiu têng ni lai.
To-morrow I will prepare wine and await your arrival.

Dialogue LVII.

震[1] 濃[1] *Nungnung* 'Thickly.'
乘[2] 凉[2] *Shengliang* 'To enjoy the cool.'
搽[1] 粉[3] *Chafên* 'To daub with powder.'
和[2] 意[4] *Hwo-i* 'Inclined to the idea.'

對[4] 面[4] *Tuimien* 'Face to face.'

丟[1] 臉[3] *Tiulien* 'To lose credit,' lit. face.

轉[3] 面[4] *Chuenmien* 'To turn away the face.'

相[1] 覷[4] *Siangts'ü* 'To stand gaping at one another.'

他[1] 面[4] 上[4] 濃[1] 濃[1] 搽[1] 粉[3].	*T'a mienshang nung-nung chafên.*	She has daubed powder thickly on her face.
人[2] 有[3] 說[4] 近[4] 面[4] 勝[4] 似[4] 遠[3] 面[4].	*Jên yu shwoh, kin mien shêngssü yuen mien.*	Men have a saying that the face of one near is better than the same face at a distance.
這[4] 女[3] 人[2] 的 遠[3] 面[4] 勝[4] 似[4] 近[4] 面[4].	*Che nüjêntih yuen mien shêngssü kin mien.*	This woman's face is better at a distance than when it is near.
請[3] 上[4] 後[4] 樓[2] 乘[2] 凉[2].	*Ts'ing shang hou lou shêngliang.*	Please to come up to the upper storey at the back to enjoy the cool.

你[3] 面[4] 和[2] 意[4] 不和[2] 意[4]?

Ni mien hwo i puh hwoi?

Is your face inclined towards the idea, or not?

我[1] 當[1] 日 街[1] 上[4] 對[4] 面[4] 逢[2] 着 他[1]. 他[4] 轉[3] 面[4] 不看[4].

Wo tangjih kieshang tui mien fêngchoh t'a. T'a chuen mien puh k'an.

I met him face to face on the street to-day; he turned away his face and did not look at me.

你[3] 是[4] 個[4] 體[3] 面[4] 人[2] 爲[2] 甚[4] 麽[3] 不看[4] 你[3]?

Ni shiko t'imien jên, wei shimmo puh k'an ni?

You are a respectable man, why did he not look at you?

我[3] 不 知[1] 道[4]. 我[3] 要[1] 去[4] 當[1] 面[4] 問[4] 他[1].

Wo puh chitao. Wo yao k'ü tang mien wên t'a.

I do not know. I will go and ask him face to face.

不 錯[4]. 別 人[2] 聽[1] 見[4] 說 他[1] 不看[4] 你[3], 你[3] 丟[1]-臉[3].

Puh ts'o. Piehjên t'ingkien shwoh t'a puh k'an ni, ni tiulien.

You are quite right. If other men hear it said that he will not look at you, you will lose face, *i.e.* credit.

昨天[1] 街[1] 上[4] 有[3] 個[4] 賊 殺 了[3] 一 個[4] 小[3] 女[3] 兒[2]. 旁[2] 邊[1] 人[1] 面[4] 面[1] 相[1] 覷.

Tsoht'ien kieshang yu ko tseh shahliao yihko siao nü-êrh. P'angpien jên mien mien siangts'ü.

Yesterday a robber killed a little girl on the street, and the by-standers stood gaping at one another.

Dialogue LVIII.

擺[3] 渡[4] 的 *Paitutih* 'A ferryman.'
適 *Shih* 'To happen by chance.'
坐[4] 落 *Tsoloh* 'To be situated.'
秀[4] 麗[4] *Siuli* 'Beautiful.'
林[2] 麓 *Linluh* 'Forests.'
寶[3] 方[1] *Pao fang* 'Your estimable district.'
樵[2] 路[4] *Ts'iaolu* 'A bridle-path.'
潭[2] 府[3] *T'anfu* 'Large house.'
景[3] 光[1] *Kingkwang* 'A landscape.'
撐[1] 船[2] *Ch'êng ch'uen* 'To pole a boat.'

東[1] 岸 上[4] 必 有[3] 擺[3] 渡[4] 的 在[4]

Tung nganshan pih-yu paitutih tsai

There must be a ferryman there on the eastern bank. Go

那[4]裡[3]. 你[3]去[4]叫[4]他[1]撐[1]船[2]過[4]來[2]渡[4]我[3]們[2].

nali. Ni kü kiao t'a chêng ch'uen kwolai tu womên.

and call him to pole his boat across to ferry us over.

快[4]去[4]叫[4]他[1]來[2].

Kwai kü kiao t'a lai.

Go quickly and call him.

我[3]們[2]是[4]過[4]路[4]人[2]適到[4]寶[3]方[1]. 天[1]色將[1]晚[3]特求[2]潭[2]府[3]告[4]宿一宵[1]. 千[1]萬[4]方[1]便[4].

Womên shi kwolujên shih tao pao fang. T'iensêh tsiangwan têh k'iu t'anfu kao suh yihsiao. Ts'ienwan fangpien.

We are travellers who have happened to arrive at your estimable district. As the day is getting late we would especially beg that in your vast dwelling you would order us a night's lodging. A thousand times ten thousand it would be convenient.

那[4]山[1]坐[4]落何[2]處[3]. 這[4]裡[3]到[4]那[4]山[1]脚下[4]不知[1]有[3]幾[3]多[1]里[3]數[3].

Na shan tsoloh ho ch'u. Cheli tao nashan kiohhia puh chi yu kito li shu.

That mountain is situated in what place? I do not know how many miles it is from this to the foot of that mountain.

那[4] 山[1] 苦[3] 不 甚[4] 高[1], 中[1] 間[1] 有[3] 條[2] 樵[2] 路[4]. 你[3] 們[2] 請[3] 自[4] 走[3] 上[4] 去[4]. 上[4] 山[1] 有[3] 甚[4] 麽[3] 好[3] 處[3]?

Na shan k'u puh shên kao, chungkien yu t'iao ts'iaolu. Nimên ts'ing tzŭ tsoushang k'ü.

Shang shan yu shimmo haoch'u?

That mountain is certainly not very high, and in the middle there is a bridle path. I beg that you will walk up it.

What advantage is there in going up the mountain?

這[4] 山[1] 秀[4] 麗[4]. 林[2] 麓 幽[1] 深[1] 另[4] 有[3] 異[4] 樣[4] 景[3] 光[1].

Che shan siuli. Linluh yu shên ling yu iyang kingkwang.

This mountain is beautiful. The forests (on it) are dark and deep; and besides there are views of different kinds.

不 識 路[4] 徑[4] 恐[3] 怕[4] 迷[2] 踪[1] 矢 跡.

Puh shih luking k'ungp'a mi tsung shih tsih.

As I don't know the roads and paths I fear that I might get confused as to the road and lose my way.

Dialogue LIX.

令[4] 愛[4] *Lingngai* 'Your daughter.'
令[4] 郎[2] *Linglang* 'Your son.'
出 嫁[4] *Ch'uhkia* 'To be married' [said of a woman].
挂[4] 齒[3] *Kwach'i* 'To speak of.'

聞[2] 道[4] 令[4] 愛[4]	*Wêntao lingngai*	I hear it said that your honoured beloved one [*i.e.* daughter]
出 嫁[4], 配[4] 着	*ch'uhkia, p'eichoh*	is going to be married, and
名[2] 郎[2] 門[2] 當[1] 戶[4]	*minglang mêntanghu*	mated to an illustrious youth, and that the "Mêntanghu"
對[4]. 謹[3] 賀[4] 謹[3] 賀[4].	*tui. Kinho, kinho.*	[*i.e.* family relationships] agree. I respectfully congratulate you, I respectfully congratulate you.
小[3] 女[3] 隨[2] 便[4] 遣[3]	*Siaonü suipien k'ien-*	My little daughter is, as it

嫁[4], 只 好[3] 不 失 時[2] 期[2].

kia, chih hao puh shih shik'i.

suits our convenience, to be sent to be married, for it is well not to miss an opportunity.

何[2] 足 當[1] 賀[4]? 多[1] 謝[4] 多[1] 謝[4].

Hotsuh tangho? To-sie, tosie.

How is (this event) sufficient to justify your congratulation? Many thanks, many thanks.

聽[1] 道[4] 足 下[4] 生[1] 了[3] 令[4] 郎[2]. 得 逐[4] 弄[4] 璋[1] 之[1] 喜[3]. 欽[1] 羨[4] 欽[1] 羨[4].

T'ingtao tsuhhia shêngliao linglang. Têh sui hungchangchi hi. K'insien, k'insien.

I hear it said that you have begotten a son, you will attain presently to the happiness of the toy sceptres.* I highly extol you, I highly extol you.

小[3] 弟[4] 偶[3] 然[2] 添[1]

Siaotī ngoujan t'ien-

I have suddenly added this

* This expression alludes to a passage in the Book of Odes in which it is said 載弄之璋 *Tailungchi chang* '(Sons) will have sceptres to play with,' while daughters, 載弄之瓦 *Tailungchi wa* 'will have tiles to play with.'

丁[1] 此[3] 兒[2] 未[4] 必 能[2] 興[1] 宗[1]. 何[2] 足 挂[4] 齒[3]?

ting tzŭêrh, wei pih nêng hing tsung. Ho-tsuh kwach'i ?

son to my family. It does not follow that he will raise (the credit of) our ancestral hall. How can it be sufficient to speak of?

聽[1] 道[4] 長[3] 兄[1] 再[4] 添[1] 王[2] 樹[4], 前[2] 後[4] 放[4] 光[1]. 果[3]然[2]積善[4]之[1]家[1], 愈[3]出愈[3]奇[2]. 小[3]弟[4] 今[1]日特地[4]來[2]奉[4] 賀[4].

T'ingtao changhiung tsai t'ien wangshu, ts'ien hou fang kwang. Kwojan tsih shenchikia, yüch'uh yük'i. Siaoti kinjih têhti lai fêng-ho.

I hear that you have again added (to your family) a royal tree who will shed lustre on the past and on the future. Certainly yours is a family of stored up virtue, the more begotten the more remarkable they are. I have come to-day on purpose to offer my congratulations.

小[3]弟[4]不意[4]又[3]生[1] 孩[2] 兒[2]也[3]只是[4]豚

Siaoti puhi yu shêng haierh. Yechih shi t'un

I have unintentionally again begotten a boy, but he is only

犬[3]. 何[2] 直 枉[3] 駕[4]. 多[1] 勞[2], 多[1] 勞[2].
k'üen. Ho chi wang kia. Tolao, tolao.
a sucking pig. Why have you abased yourself to come? It was excessive trouble.

Dialogue LX.

欵[3] 待[4] *Kw'antai*, 'To behave with courtesy.'
受[4] 困[4] *Shoukw'un* 'To be inconvenienced,' or 'disturbed.'
想[3] 念[4] *Siangnien* 'To think earnestly of.'
高[1] 才[2] *Kaots'ai* 'Lofty talent.'

但[4] 很[3] 寒[2] 酸[1] 不 能[2] 欵[3] 待[4] 仁[2] 兄[1].
Tan hênhan swan puh nêng k'wantai jên-hiung.
But being in great distress and misery I am quite unable to behave with courtesy to my benevolent elder brother.

多[1] 年[2] 不 回[2] 故[4] 鄉[1], 未[4] 免[3] 時[2] 時[2] 想[3] 念[4].

Tonien puh hwei kuhiang, weimien shi-shi siangnien.

For many years I have not gone back to my native village, but I often cannot help thinking of it.

可[3] 惜 大[4] 丈[4] 夫[1] 流[2] 落 江[1] 湖[1] 上[4] 受[4] 困[4].

K'osih tachangfu liuloh kiang hushang shoukw'un.

It is regrettable that you, Sir, should have been inconvenienced when travelling on the rivers and lakes.

今[1] 夜[4] 已[3] 有[3] 三[1] 更[1], 你[3] 可[3] 在[4] 這[4] 裡[3] 宿 歇.

Kinye iyu sankêng, ni k'o tsai cheli suh-hieh.

It is already now the third watch, you had better sleep here.

我[3] 宿 酒[3] 未[4] 醒[3], 却 有[3] 些[1] 朦[2] 朦[2] 朧[2] 朧[2].

Wo suhtsiu weising, k'ioh yu sie mêngmêng lunglung.

The effects of my over-night's wine have not yet evaporated, and I am still a little beclouded.

先[1] 生[1] 如[2] 此[3] 高[1]

Sienshêng jutzŭ kao-

With your lofty talent, Sir,

才[2], 他[1] 日 必 有[3] 大[4] 發 跡.

ts'ai, t'ajih pihyu tafah tsih.

you will assuredly make a great mark some day.

別 後[4] 一 年[2] 有[3] 餘[2] 竟[4] 不 聞[2] 先[1] 生[1] 消[1] 息.

Pich hou yihnien yuyü, king puh wên sienshêng siaosih.

It is more than a year since we parted and I have never heard news of you.

我[3] 曾[1] 遍[4] 走[3] 天[1] 下[4], 盡[4] 知[1] 各 處[3] 的 風[1] 俗.

Wo ts'êng pientsou t'ienhia, tsinchi koh ch'utih fêngsuh.

I have made a circuit of the empire, and thoroughly know the customs of each place.

如[2] 今 年[2] 紀[3] 老[3] 了[3], 氣[4] 力 也[3] 是[4] 衰[1] 得 多[1].

Jukin nienki laoliao k'ilih yeshi shwaitêh to.

I am now old and my vital strength has mueh diminished.

他 識 度[4] 異[4] 常[2], 與[3] 我[3] 們[2] 大[4] 不 相[1] 同[2].

T'a shihtu ishang, yü womên ta puhsiangt'ung.

His range of knowledge is truly marvellous; he is very unlike us.

其[1] 一 *K'iyih* 'One of them.'
背[4] 後[4] *Pei hou* 'Behind (one's) back.'
豪[2] 傑 *Haokieh* 'A famous leader.'
青[1] 年[2] *Ts'ingnien* 'Young,' lit. 'green-yeared.'
叫[4] 禮[3] *Kiaoli* 'To perform acts of etiquette.'
英[1] 雄[1] *Yinghiung* 'A hero.'
理[2] 沒 *Maimuh* 'To conceal.'
前[2] 程[2] *Ts'ien chêng* 'Forward path,' 'preferment.'

多[1] 承[2] 長[4] 兄[1] 錯[4] 愛[4], 自[4] 愧[4] 未[4] 能[2] 報[4] 答.

To ch'êng changhiung ts'ongai, tzŭ kwei weinêng pao tah.

I have received many acts of my elder brother's mistaken affection; I am ashamed that I have not been able to return them.

自[4] 古[3] 以[3] 來[2] 君[1]

Tzŭku i lai Kiun-

From antiquity the five rela-

臣[2] 父[4] 子[3], 夫[1] 婦, 兄[1] 弟[4] 朋 友, 五[3] 倫 要[4] 緊[3] 得 很[3], 何[2] 敢[3] 不 愛[4] 仁[2] 兄[1].

chên futzŭ, fufu, hiungti p'êngyu, wu lun yaokin têh hên, hokan puh ngai jênhiung.

tions of Sovereigns and ministers, fathers and sons, husbands and wives, elder and younger brothers, and friend and friend have been held to be most important; how then dare I not feel affection for my benevolent elder brother?

小[3] 弟[4] 今[1] 年[2] 費[4] 用[4] 多[1], 皆[1] 出 于[1] 不 意[4], 所 以[3] 這[4] 年[2] 邊[1] 千[1] 計[4] 百 較[1] 只 是[4] 划[2] 算[4] 不 來[2]. 苦[3] 極 了[3]. 仁[2] 兄[1] 若 肯[3] 憐[2] 我[3] 燃[2] 眉[2] 恩[1] 借[4] 十 餘[2] 金[1], 濟[4] 此[3] 艱[1] 難[3].

Siao ti kinnien feiyung to, kie ch'uh yü puhi so-i chenien pients'ien kipoh kiao chih shi hwaswanpuhlai. K'u kihliao. Jênhiung joh kêng lien wo jan mei ngên tsie shih yü kin tsi tzŭ kiennan.

I have this year spent much, all of which expenses have been unforeseen, so that at the end of the year my thousand schemes and hundred calculations are simply not to be reckoned on. I am greatly distressed. If you, my benevolent elder brother, would take compassion on my

感[3] 佩[4] 無[2] 涯[2]. 來[2] 年[2] 三[1] 月 併[4] 子[3] 毋[3] 奉[4] 償[2] 诀 不 朱 信[4], 千[1] 萬[4], 千[1] 萬[4].

Kanpei wu yai. Lai-nien sanyueh ping tzŭ-mu fêngch'ang küeh puh shihsin, ts'ienwan, ts'ienwan.

burning eyebrows (*i.e.* emergency), and would kindly lend me about ten pieces of gold to help me over this difficulty, I shall be ever boundlessly grateful. And in the third month of next year I will repay the debt, both capital and interest, and (I promise) a thousand, ten thousand times over, that I certainly will not break my faith.

Dialogue LXII.

足 下[4] *Tsuhhia* 'Beneath the feet (of the sovereign) = Minister = You, Sir.'

卽 今[1] *Tsihkin* 'Meanwhile,' 'just now.'

近[4] 年[2] *Kin nien* 'These few years.'

另[4] 外[4] *Lingwai* 'Besides,' 'in addition.'
開[1] 交 *K'aikiao* 'Share.'
尊[1] 命[2] *Tsunming* 'Your honoured commands.'
小[3] 可[3] *Siaok'o* 'Small,' 'unimportant.'
清[1] 楚[3] *Ts'ingch'u* 'Turn out well,' 'well done.'
推[2] 托 *T'uit'oh* 'To equivocate,' 'dissemble.'
數[3] 目 *Shumuh* 'Accounts.'

我[3] 也[3] 曉[3] 得 足	*Wo ye hiaotêh tsuh-*	I indeed know that you, Sir,
下[4] 今[1] 年[2] 另[4] 外[4]	*hia kinnien lingwai*	this year have had a number of
有[3] 許[3] 多[1] 使[3] 用[1]	*yu hü to shi yung*	expenses in addition (to your
所[4] 言[2] 自[4] 然[1] 差[1].	*so yen tsüjan puh ch'a.*	usual expenses) and consider
但[4] 我[3] 近[4] 年[2] 買[3]	*Tan wo kinnien mai*	that it is pretty much as you
賣[4] 不 利[4]. 自[4] 家[1] 的	*mai puh li. Tsükiatih*	say. But lately I have traded
開 銷[1] 還[1] 不 甚[4]	*k'aisiao hai puh shên*	to no profit, and my own specu-
清[1] 楚[3]. 雖[1] 然[1] 如[2]	*ts'ingch'u. Suijan ju*	lations have also not turned
此[3], 但[4] 初[1] 次[4] 承[2]	*tsz̆, tan ch'utz'ŭ chêng*	out very well. Although it is
命[2] 豈[2] 敢[3] 推[2] 托.	*ming k'ikan t'uit'oh.*	thus, when I first received your

况[4] 且[3] 些[1] 小[3] 數[3] 目 卽 今[1] 奉[4] 交[1], 便[4] 了[3].

Hwang ts'ie sie siao shumuh ts'ih kin fêngkiao, pienliao.

commands, how could I venture to prevaricate? And further, as to these small accounts, for the present keep up your connexion and all will be well.

小[3] 弟[4] 囊[2] 中[1] 蕭[1] 然[1] 早[3] 晚[3] 缺乏 妻[1] 子[3] 昔[1] 菜[4] 色 甚[4] 不 過[4] 意[4]. 老[3] 爹[2] 若 肯[3] 憐[2] 憫[3] 借[4] 些[1] 銀[2] 子[3] 救[4] 濟[4] 全[2] 家[1] 危[2] 急. 恩[1] 同[2] 天[4] 地[4] 死[3] 生[1] 不 忘[2].

Siao ti nangchung siao jan tsao wan k'üehfah. Ts'i tzŭ kie ts'aiseh. Shên puh kwo i. Laoye joh kêng lienmin tsie sie yintzŭ kiu tsi ts'uen kia weikih. Ngên t'ung t'ien ti ssŭ shêng puh wang.

My goods are poverty stricken, early and late they are deficient. My wife and children are all cadaverous-looking. This is not the least exaggeration. If you, Sir, would have compassion on me and would lend me a few pieces of silver, you would save a whole family from pressing ruin. Your kindness would be like that of heaven and earth, and whether dead or alive I should never forget it.

Dialogue LXIII.

時[2] 運[4] *Shiyun* 'The appointed time.'
時[2] 節 *Shitsieh* 'Time.'
嗟[1] 嘆[4] *Tsiet'an* 'To sigh.'
慚[2] 愧[4] *Ts'ankwei* 'I am ashamed.'
逼 迫 *Pihpoh* 'Urgency,' 'pressing embarrassment.'
能[2] 幹[4] *Nêngkan* 'Ability.'

日 後[4] 儻[3] 得 時[2]	*Jihhou t'angtêh shi-*	Afterwards when the ap-
運[4] 卽 當[1] 依[1] 數[3] 奉[4]	*yun, tsihtang ishu fêng-*	pointed time occurs, then ac-
還[1] 慚[2] 。愧[4] 慚[2]	*kwan ts'ankwei, ts'an-*	cording to the amount I will
愧[4] 相[1] 知[1] 之[1] 間[1]	*kwei. Siang chichi kien*	return it. I am ashamed, I am
可[3] 以[3] 通[2] 財[2] 緩[3]	*k'o-i t'ung ts'ai hwan*	ashamed. Among mutual friends
急 相[1] 濟[4] 看[4]	*kih siangtsi. K'an*	there should be an intercom-
足 下[4] 才[2] 能[2] 出	*tsuhhia ts'ai ch'uh*	munication of wealth that in
衆[4] 爲[2] 衆[4] 所[4]	*chung wei chung so*	good and evil they may mutually
推[2] 只 因[1] 時[2] 運[4]	*t'ui. Chih yin shiyun*	help each other. I recognise

未[4] 到[4] 暫[4] 且[3] 喫虧[1], 有[3] 若今[1] 日之[1] 逼迫. 殊[2] 可[3] 嗐[1] 嘆[1]. 雖[1] 然[1] 如[2] 此[3] 後[4] 來[2] 一定[4] 發財[2], 萬[4] 兩[3] 之[1] 金[1] 不足爲[2] 奇[2]. 老[3] 夫[1] 勢[4] 力雖[1] 弱也[3] 敢[3] 傾[1] 家[1] 奉[4] 助[4]. 且[3] 休[1] 憂[1] 愁[2].

weitao tsan tsie ch'ih k'wei, yu joh kinjih-chi pihpoh. Shu k'o tsiet'an. Suijan ju tzŭ houlai yihting fah ts'ai, wan liangchi kin puh tsuh wei k'i. Laofu shilih sui joh ye kan k'ingkia fêngchu. Tsie hiu yuts'ou.

that your ability, Sir, is above your fellows, as is acknowledged by all. But because your time has not yet come you are for the present unfortunate, and have such pressing embarrassments as those of to-day. Truly it is lamentable. But although it is thus, when in the future you make money, ten thousand taels of gold would (be an amount which would) not surprise me. Although my power is weak, yet I venture to impoverish my family by respectfully helping you. So don't grieve.

別說傾[1]家[1],	*Piehshwoh k'ingkia,*	Don't speak of impoverishing
如[2]果[3]借[4]錢[2]是[4]	*jukwo tsie ts'ien shi*	your family, if it is the least
一點[3]不便[4]决	*yihtien puh pien küeh*	inconvenient to lend the money,
不受[4]仁[2]兄[1]的	*puh shou jênhiungtih*	I certainly cannot receive your
恩[1].	*ngan.*	kindness.

Dialogue LXIV.

睡[4]不着 *Shuipuhch'oh* 'Unable to sleep.'
悽[1]慘[1] *Ts'its'an* 'Sad and sorrowful.'
擂[2]得 *Leiteh* 'To be beaten.'
較[4]遠[3] *Kiaoyuen* 'Comparatively far off.'
今[1]朝[1] *Kinchao* 'This morning.'
思[1]量[3] *Ssŭliang* 'To think.'
夢[4]中[1] *Mêngchung* 'In my dream.'
爬[2]出 *P'ach'uh* 'To crawl out.'
害[4]酒[3] *Haitsiu* 'To suffer from wine.'
耐[4]煩[2] *Naifan* 'To endure to be worried.'

昨 夜[4] 我[3] 睡[4] 不
着, 只 顧[4] 思[1] 量[3]
過[4] 去[4] 未[4] 來[2] 等[3] 事[4]
暗[4] 自[4] 悽[1] 慘[1].
我[3] 倒[3] 睡[4] 着 了[3]
死[3] 一 樣[4] 夢[4] 中[1]
猛[3] 聽[1] 火[3] 鼓[3] 之[1] 聲[1]
擂[2] 得 甚[4] 急 號[3] 得.
我[1] 心[1] 驚[1] 膽[3] 裂,
即 爬[2] 出 被[4] 窩[1]
到[4] 外[4] 廁[1] 去[4] 看[4],
只 見[4] 那[4] 火[3] 起[3]
于[1] 東[1] 山[1] 之[1] 下[4],
相[1] 去[4] 較[4] 遠[3] 又[4]
在[4] 上[4] 風[1] 頭[2], 所[4]
以[1] 我[3] 方[1] 纔[2] 心[1] 定[4]

Tsohye wo shuipuh-ch'oh, chih ku ssŭliang kwokü weilai têngssü ngan tzŭ ts'its'an.

Wo tao shuich'ohliao ssŭ yihyang mêngchung mêngting hokuchi shêng leitih shinkih huteh. Wo sin king tan lieh tsih p'ach'uh pi wo tao waisiang k'ü k'an, chih kien naho k'i yu tung shanhia siang k'ü kiao yuen yu tsai shangfêng t'ou so-i wo fangtsai sin ting

Last night I was unable to sleep, but kept thinking of things past and to come, and secretly I was sad and sorrowful.

I, on the contrary, slept like a log, and in my dream I suddenly heard the sound of the fire drums being beaten very urgently and in a loud tone. My heart became alarmed and my courage was torn, so I crawled out of my nest, but when I got to the outhouses, and looked about I saw that the fire had broken out at the foot of the eastern hills, com-

仍[2] 走[3] 進[4] 來[2] 睡[4] 了[3].

jêng tsou tsinlai shuiliao.

paratively a long way off, and that it was at the head of a fair wind. So then my heart became settled and I went in and slept.

我[3] 再[4] 想[3] 這[4] 件[4] 事[4].

Wo tsai siang chekien ssŭ.

I still think of this affair.

思[1] 想[3] 故[4] 鄉[1] 親[1] 友[3] 夜[4] 夜[4] 做[4] 夢[4].

Ssŭsiang kuhiang ts'in yu yeye tsomêng.

From thinking of my relations and friends in my native village I dream of them every night.

昨 天[1] 害[4] 酒[3] 睡[4] 了[3] 一 日. 今[1] 朝[1] 尙[4] 不 耐[4] 煩[2].

Tsoht'ien haitsiu shuiliao yihjih. Kinchao shang puh naifan.

Yesterday, suffering from wine, I slept all day. This morning I still cannot bear to be worried.

風[1] 狂[2] *Fêngkw'ang* 'Mad.'
衝[1] 撞[4] *Ch'ungchwang* 'To get in the way of.'
奔[1] 雷[2] *Pênlei* 'Rushing thunder.'
橫[2] 街[1] *Hungkie* 'A cross street.'
畜 生 *Ch'uhshêng* 'Brute.'
免[3] 我[3] *Mienwo* 'Spare me.'
陪[2] 話[4] *Peihwa* 'To add words.'
迴[2] 避[4] *Hweipi* 'To avoid.'
舞[3] 輪[2] *Wulun* 'To brandish.'
老[3] 娘[1] *Laoniang* 'An old woman.'
無[2] 禮[3] *Wuli* 'Destitute of manners.'
慌[2] 忙[2] *Hwangmang* 'To become agitated.'
下[4] 淚[4] *Hialei* 'To weep.'
孝[4] 心[1] *Hiaosin* 'A dutiful heart.'

有[3] 個[4] 風[1] 狂[2] 人[2] *Yu ko fêngk'wangjên*
拔 刀[1] 在[4] 手[3] 站[4] *pah tao tsai shou chan*
在[4] 街[1] 心[1] 意[4] 欲 殺 *tsai kiesin iyueh shah*
人[2]. 所[4] 以[3] 過[4] 往[3] *jên. So-i kwowang*

There was a madman who took a knife in his hand and standing in the middle of the street wished to kill people, so

男[2] 女[3] 皆[1] 怕[4] 他[1],
都[1] 迴[2] 避[4] 了[3] 不 敢[3]
過[4] 去[4] 衝[1] 撞[1]
他[1]. 那[4] 風[1] 狂[2] 人[2]
見[4] 沒[2] 人[2] 過[4] 來[2]
便[4] 大[4] 發 作, 舞[3]
輪[2] 手[3] 中[1] 刀[1] 子[3].
望[4] 衆[4] 人[2] 赶[3]
將[1] 來[2] 勢[4] 如[2] 奔[1]
雷[2]. 衆[4] 男[2] 女[3] 一
鬨[4] 都[1] 走[3] 了[3], 只
見[4] 一 個[4] 六 十 餘[2]
歲[4] 的 老[3] 娘[1] 從[2]
橫[2] 街[1] 走[3] 出 來[2]
罵[4] 那[4] 風[1] 狂[2] 人[2]
說 狂[2] 子[3] 不 得

nan nü kie p'a t'a,
tu hweipiliao, puh kan
kwok'ü ch'ungchwang
t'a. Na fengk'wangjên
kien meijên kwolai,
pien ta fahtsoh, wu-
lun shouchung taotzŭ.
Wang chungjên kan-
tsianglai shi ju pên-
lei. Chung nan nü yih-
hung tu tsouliao, chih
kien yihko luhshih yü
suitih laoniang ts'ung
hungkie tsouch'uhlai
ma na fengk'wangjên
shwoh, K'wangtzŭ puh

that the men and women passing by, being afraid, avoided him, and dared not come in contact with him. The madman, seeing that no one passed by, became very demonstrative and brandished the knife in his hand. When he saw people approaching his prowess became as rushing thunder. The whole street full of men and women all went off. There was only seen one old woman of upwards of 60 years of age, who coming out of a cross street abused the madman, saying "A madman

無[2] 禮[3]. 你[3] 這[4] 畜 *têh wuli Ni che ch'uh-*
生[1] 敢[3] 殺 誰[2] 人[2]. *shêng kan shah shuijên.*
那[4] 風[1] 狂[3] 人[2] 見[4] *Na fengk'wangjen kien*
老[3] 娘[1] 發 話[4] 罵[4] *laoniang fahhwa ma*
他[1] 慌[3] 忙[2] 丟[1] 下[4] *t'a hwangmang tiuhia*
刀[1] 子[3] 而[2] 哭 叫[4]. *taotzŭ erh k'uhkiao.*
說, 母[3] 親[1] 免[3] 我[3] *Shwoh Muts'in mien wo*
再[4] 不 敢[3] 殺 人[2] *tsai puh kan shah jên*
了[3]. 老[3] 娘[1] 見[4] 他[1] *liao. Laoniang kien t'a*
如[2] 此[3] 也[3] 是[4] 下[4] 淚[4], *jutz'ŭ ye shi hialei,*
說 虧[1] 你[3] 還[1] 認[4] *shwoh k'weini hwan jên-*
得 你[3] 的 母[3] 親[1] 哩[3]. *têh nitih muts'in li.*
老[3] 娘[1] 又[4] 對[4] 衆[4] *Laoniang yu tui chung-*
人[2] 陪[2] 了[3] 幾[1] 句[4] 話[4], *jên p'eiliao ki kühwa,*
仍[2] 引[3] 狂[2] 子[3] *jêng yin k'wangtzŭ*
回[2] 去[4] 了[3]. 你[3] 說 *hweik'üliao. Ni shwoh*

should not be destitute of manners. You brute, whom would you venture to kill?" The madman, seeing the old woman giving utterance to abuse, became agitated and, dropping his knife, began to cry. And said, "Mother spare me, I will not again venture to kill anybody." The old woman, seeing him thus, also wept and said, "I thank you for recognising your mother in return." To the people she added a few words and then led the madman back again. You may say that

風[1] 狂[2] 的 人[2] 尙[4]	*fêngk'wangtih jên shang*	(the fact that) the madman yet
聽[1] 母[3] 親[1] 的 說	*t'ing muts'intih shwoh-*	listened to his mother's words,
話[4] 這[4] 也[3] 是[4] 一 個[4]	*hwa, che ye shi yihko*	is (a sign of) a filial heart, and
孝[4] 心[1], 而[2] 況[4] 不	*hiao sin, êrh hwang puh*	further, how can men who are
狂[2] 的 人[2] 怎[4] 不	*k'wangtihjen tsen puh*	not mad refuse to listen to the
聽[1] 父[4] 母[3] 之[1] 言[2],	*t'ing fu muchi yen,*	words of their fathers and
又[4] 何[2] 不 有[3] 孝[4]	*yu ho puh yu hiao-*	mothers, and how (can it be
順[4] 之[1] 心[1] 哉[1]?	*shunchi sin tsai?*	possible) that they are without filially obedient hearts?

Dialogue LXVI.

何[2] 故[4] *Hoku* 'What cause?' 'Why?'
銅[2] 錢[2] *T'ungts'ien* 'Copper cash.'
大[4] 喜[3] *Ta hi* 'Much pleased.'
併[4] 力 *Pinglih* 'Even strength.'
告[4] 訴[4] *Kaosu* 'To tell,' 'to inform.'
賞[3] 與[3] *Shang yü* 'To give to.'
安[1] 慰[4] *Nganwei* 'To soothe,' 'to comfort.'

打[3] 壞[4] *Tahwai* 'To strike and spoil,' 'to wreck.'

搖[2] 櫓[3] *Yao lu* 'To work sculls.'

客 船[2] *K'ohch'uen* 'A passenger boat.'

你[3] 來[2] 得 早[3] 了[3]	*Ni laitêh tsao liao*	You have come early,
不 知[1] 何[2] 故[4]?	*puh chi hoku?*	I don't know why?
我[3] 告[4] 訴[4] 你[3]. 同[2]	*Wo kaosu ni. T'ung-*	I will tell you. There
船[2] 的 客 人[2] 通[1]	*ch'uentih k'ohjên t'ung*	were altogether forty-
有[3] 四[4] 十 六 名[2], 乃[3]	*yu ssŭshihluh ming, nai*	six travellers on the
湊[4] 了[3] 一 貫[4] 五[3]	*ts'ouliao yih kwan wu-*	vessel, and we collected
百 文[2] 銅[2] 錢[2]	*poh wên t'ungts'ien*	fifteen hundred copper
賞[3] 與[3] 衆[4] 弟[4] 兄[1]	*shang yü chung tihiung*	cash and gave them to
買[3] 酒[3] 吃. 衆[4]	*mai tsiu ch'ih. Chung*	our brothers (the
弟[4] 兄[1] 得 錢[2] 大[4]	*tihiung têh ts'ien ta*	sailors) to buy wine to
喜[3]. 有[3] 風[1] 則 攏[3]	*hi. Yu fêng tseh lung*	drink. The sailors were
在[4] 逢[2] 下[4] 說 些[1]	*tsai p'ênghia shwoh sie*	much pleased at getting
咲[4] 話[4] 安[1] 慰[4] 我[3]	*siaohwa nganwei wo-*	the money, and when
		there was wind they
		assembled under the
		sail and talked chit-chat
		to amuse the travellers.

們[2] 眾[4] 客 人[2]. 沒[2] *mên chung k'ohjên. Mei-*
風[1] 則 分[1] 左[3] 右[4] *fêng tseh fên tsoyu*
併[4] 力 搖[2] 櫓[3]. 因[1] *pinglih yao lu. Yin*
此[3] 與[3] 別 船[2] 早[3] *tzŭ yü pieh ch'uen tsao*
到[4] 了[3] 一 日, 免[3] 遇[4] *taoliao yihjih, mienyü*
昨 夜[4] 那[4] 陣[2] 大[4] 風[1]. *tsohye na ch'ên ta fêng.*
今[1] 朝[1] 聽[1] 人[2] 說. *Kinchao t'ing jên shwoh.*
昨 夜[4] 四[4] 更[1] 左[3] *Tsohye ssŭ kêng tso-*
側 在[4] 江[1] 南[2] 二[4] *tseh tsai kiangnan êrh-*
十 里[3] 外[4] 打[3] 壞[4] 了[3] *shih li wai ta hwai-liao*
三[1] 隻 客 船[2]. *san chih k'ohch'uen.*

When there was no wind they divided right and left and with even strength worked the sculls. By this means we arrived a day earlier than other vessels and avoided last night's storm. This morning I heard men say that last night, during the fourth watch, it wrecked three passenger boats in Kiang-nan, more than twenty li from here,

Dialogue LXVII.

溺 死[3] *Nihssŭ* 'To drown.'
性[4] 命[2] *Singming* 'Life.'
若 干[1] *Johkan* 'A considerable number.'
酩[3] 酊[3] *Mingting* 'Drunken.'

開[1] 船[2] *K'aich'uen* 'To weigh anchor.'
謹[3] 愼[4] *Kinshên* 'Very careful.'
雨[3] 天[1] *Yüt'ien* 'A rainy day.'
陰[1] 了[3] *Yinliao* 'Was cloudy.'
風[1] 順[4] 了[3] *Fêng shunliao* 'The wind was fair.'
山[1] 路[4] *Shanlu* 'A mountain road.'
天[1] 氣[4] *T'ienk'i* 'The weather.'

溺死[3] 了[3] 若干[1] 人[2]. *Nihssŭliao johkan jên.* and drowned a considerable
我[3] 們[2] 却把[3] 一 *Womên k'ioh pa yih-* number of men. We thus
千[1] 五[3] 百文[2] 錢[2] *ts'ien wupoh wênts'ien* bought forty-six lives for fifteen
買[3] 了[3] 四[4] 十六條[2] *mailiao ssŭshihluh t'iao* hundred cash. This was cer-
性[4] 命[2] 豈[2] 不 *singming. K'i puh* tainly no drunken chance. But
是[4] 醉[3] 酊[3] 造[4] 化[4]. *shi mingting tsaohwa.* of those who were drowned
溺死[3] 的倒[3] 是[4] *Nihssŭtih tao shi* there were many women.
婦[4] 人[2] 多[1]. *fujên to.*

昨天[1] 風[1] 大[4] *Tsoht'ien fêng ta* Yesterday the wind was high,
未[4] 可[3] 開[1] 船[2]. 今[1] *weik'o k'aich'uen. Kin-* so we could not weigh anchor.

天[1] 風[1] 順[4] 了[3] 好[3] 開[1] 船[2].

t'ien fêng shunliao hao k'aichuen.

To-day the wind is fair, so is favourable for weighing anchor.

不 知[1] 近 與[3] 遠[3] 近[4] 則 還[1] 可[3], 遠[3] 則 不 必 去.[4] 我[3] 原[2] 來[2] 不 會[4] 走[3] 路[4].

Puh chi kin yü yuen. Kin tseh hai k'o, yuen tseh puh pih k'ü. Wo yuenlai puh hwei tsoulu.

I do not know whether it is far or near. (If it is) near then I can go; (if it is) distant then I must not go. I was never a good walker.

謹[3] 愼[4] 些[1] 那[4] 條[2] 山[1] 路[4] 平[2] 日 間[1] 多[1] 有[3] 箇[3] 徑[4] 的 强[2] 賊.

Kinshên sie natiao shanlu, p'ingjihkien to yu tsienkingtih k'iangtseh.

Be very careful on those mountain roads. On an ordinary day there are often highway robbers on them.

雨[3] 天[1] 不 可[3] 出 門[2], 路[4] 上[4] 難[2] 走[3].

Yüt'ien puh k'o ch'uhmên, lushang nan tsou.

On rainy days one cannot go out. It is difficult to walk on the roads.

天[1] 氣[4] 陰[1] 了[3] 今[1] 日 休[1] 要[4] 遠[3] 行[2].

T'ienk'i yinliao kinjih hiuyao yuenking.

The weather is cloudy, do not go far to-day.

Dialogue LXVIII.

賭[3] 錢[2] *Tuts'ien* 'To gamble.'
打[3] 牌[2] *Tap'ai* 'To play cards.'
擲 骰[2] 子[3] *Chiht'outzŭ* 'To throw dice.'
改[3] 過[4] *Kaikwo* 'To reform.'

頭[2] 家[1] *T'oukia* 'The manager.'
利[4] 市[4] *Lishi* 'A profitable market.'
籌[2] 馬[3] *Chouma* 'Money tokens.'
烏[1] 鴉[1] *Wuya* 'A crow.'

我[3] 聽[1] 人[2] 說	*Wo t'ing jên shwoh-*	I hear men say that you are
道[4] 你[3] 愛[4] 賭[3] 錢[2],	*tao ni ngai tuts'ien,*	fond of gambling, either by
或 者[3] 擲 骰[2] 子[3],	*hwohche chiht'outzŭ,*	throwing dice or by playing
或 者[3] 打[3] 牌[2]. 晝[4]	*hwohche tap'ai. Chou-*	cards; that day and night you
夜[4] 在[4] 賭[3] 塲[2] 裡[3] 呼[1]	*ye tsai tuch'angli, hu-*	are in the gambling places
盧[2] 喝 雉[4] 輸[1] 贏[2] 不	*lu hohchi, shuying puh*	crying 'won,' and bawling 'lost.'
一 乍[4] 歡[1] 乍[4] 愁,	*yih, chahwan chats'ou,*	Losing and winning irregularly,
又[4] 笑[4] 又[4] 哭, 纔[2] 贖	*yusiao yukuh, ts'aishuh*	for a moment pleased and then

纔[2] 當[1] 無[2] 所[4] 不爲[2] 這[4] 都[1] 是[4] 不務[4] 正[4] 的 事[4] 情[2] 你[3] 須[1] 趁[4] 早[3] 改[3] 過[4] 自[4] 新[1]. 不 然[1] 凶[1] 多[1] 吉 少[3]. 必 至[4] 破[4] 家[1] 裘[1] 身[1] 因[1] 此[3] 我[3] 不 敢[3] 不 勸[4] 莫 怪[4], 莫 怪[4].

tsaitang, wu so puh wei. Che tushi puh wu chêngtih ssŭts'ing. Ni sü ch'êntsao kaikwo tzŭsin. Puh jan hiungto kihshao. Pihchi p'okia sangshên. Yintzŭ wo puh kan puh k'üen. Mohkwai, mohkwai.

miserable, now laughing now crying, at one time redeeming and the next pawning, everything by turns. This is altogether an irregular business. You must immediately repent and reform yourself. If not, after many misfortunes and few pieces of good luck, you will finally ruin your family and destroy yourself. This being so I dare not withhold my advice. Do not blame me.

小[3] 弟[4] 雖[1] 愚[2] 實 不 是[4] 性[4] 愛[4] 賭[3] 博. 因[1] 被[4] 潑 皮[2] 們[2]

Siaoti sui yüshih puh shi singngai tupoh. Yin pei p'ohpimên

Though stupid I really am not naturally fond of gambling, but by some 'drip-skins' I have

引[3] 壞[4] 了.[3] 我[3] 連[1]
日 以[3] 來[2] 輸[1] 得 精[1]
光[1], 沒 半[4] 文[2]
下[4] 梢[1]. 昨 夜[4] 向[4]
相[1] 與[3] 處[3] 借[4] 了[3]
十 來[2] 兩[3] 本[3] 錢,[2]
又[4] 到[4] 賭[3] 場[2] 裡[3]. 先[1]
打[3] 五[3] 貫[4] 籌[2] 馬[3]
來[2] 擲 比[3] 及 到[4] 二[4]
更[1] 又[4] 輸[1] 了[3] 這[4] 五[3]
貫[4]. 我[3] 便[4] 大[4] 氣[4]
教[1] 頭[2] 家[1] 等[4] 那[4]
十 兩[3] 銀[2] 子[3]. 先[1]
還[1] 了[3] 五[3] 貫[4] 錢[2]
餘[2] 的 籌[2] 馬[3] 都[1] 打[3]
下[4] 來[2]. 盡[4] 數[3] 排[2]

yin hwailiao. Wo lien-jih ilai shutêh tsing-kwang, mei panwên hiashao. Tsohye hiang siangyüch'u tsieliao shihlai liang pênts'ien, yu tao tuch'angli. Sien ta wukwan chouma laichih. Pikihtao êrh-kêng yu shuliao che wukwan. Wo pien ta k'i kiao t'oukia swan na shihliang yintzŭ. Sien hwanliao wukwants'ien yütih chouma tu ta-hialai. Tsinshu p'ai

been seduced and ruined. On several consecutive days I lost and am cleaned out completely, (so that) I have not half a cash to put down on the branch. Last night at a friendly place I borrowed about ten taels as capital, and went off to the gambling place. At first I staked five strings of cash tokens and began to throw. By the second watch I had again lost five strings of cash. I was then very angry, and told the manager to reckon out ten taels of silver. First I returned the five

在[4] 頭[2] 裡[3]. 一 擲. 誰[2] 知[1] 倒[3] 也[3] 利[4] 市[4] 起[3] 來[2]. 自[4] 此[3] 越 擲 越 妙[4]. 直 擲 到[4] 烏[1] 鴉[1] 叫[4] 時[2], 倒[3] 贏[2] 了[3] 滿[3] 座[4] 的 銀[2] 子[3] 衆[4] 人[2] 皆[1] 折 了[3] 許[3] 多[1] 籌[2] 馬[3] 敗[4] 陣[2] 回[2] 去[4]. 小[3] 弟[4] 却 與[3] 頭[2] 家[1] 喫 了[3] 些[1] 賀[4] 勝[4] 酒[3] 剛[1] 纔[2] 回[2] 家[1]. 自[4] 己[3] 也[1] 想[3] 既[4] 贏[2] 了[3] 這[4] 些[1] 銀[2] 子[3] 將[1] 就[4] 够[4] 了[3]. 下[4] 次[4] 再[4] 不 去[4] 賭[3] 了[3]. 又

tsai t'ouli. Yihchih. Shui chitao ye lishi k'ilai. Tzŭtz'ŭ yuehchih yuehmiao. Chihchih tao wuya kiaoshi, tao yingliao mantsotih yintzŭ chungjên kie chehliao hüto chouma paich'ên hwei k'ü. Siaoti k'iohyü t'oukia chihliao sie hoshêngtsiu kangts'ai hweikia. Tzŭki ye siang kiyingliao che sieyintzŭ tsiangtsiu kouliao. Hiatzŭ tsai puh k'ü tuliao. Yu

strings of cash and staked the remaining tokens. The whole number I ranged in front and threw. Who could know that now contrariwise a profitable market would crop up. From this the more I threw the more beautiful (was my luck). I threw right on until the time of the crow-croaking, and had won a shrine of silver. All (the rest) had lost very many tokens and went away with broken ranks. I then partook of some congratulatory wine with the manager, and presently went

輸[1] 了[3] 不 便[4]. 那[3]
料[4] 仁[2] 兄[1] 恰 好[3]
來[2] 見[4] 教[4]? 這[4] 不
是[4] 天[1] 教[4] 我[3] 改[3]
過[4] 自[4] 今[1] 日 爲[2]
始[3] 謹[3] 從[2] 嚴[2] 命[4]
再[4] 不 敢[3] 賭[3] 了[3].
多[1] 謝[4] 多[1] 謝[4].

shuliao puhpien. Naliao jênhiung k'iahhao lai kienkiao? Che puh shi t'ien kiao wo kai kwo. Tzŭ kinjih wei chi kin ts'ung yenming tsai puh kan tuliao. Tosie, tosie.

home. I think with myself that having won these several (pieces of) silver it should be enough and that I will not go again to gamble. To lose again would be inconvenient. How could I imagine that you should so opportunely come to see and instruct me? This instruction to change comes not from heaven. From to-day I will begin diligently to follow your revered decree. I dare not again gamble. Many thanks, many thanks.

EXTRACT FROM THE "HAO K'IU CH'UEN."

Dramatis personæ.

Miss Iceheart . . . . The only child of a wealthy mandarin, who, at the time here indicated, was banished to the frontier for want of success in a battle.

Shuiyun ('Waterlike') . A worthless younger brother of the above mandarin, who, desiring to get the management of his elder brother's affairs into his own hands, desires to marry off his niece, and so get her out of the way.

Young Kwo. . . . . A dissolute youth who is drawn in to wishing to marry Miss Iceheart by Shuiyun's account of her beauty.

The Magistrate . . . An official who follows his own interests regardless of right and wrong.

從權 *Ts'ung kuen* 'To act as the exigency requires.'

棠棣 *T'angti* 'A brother.'

骨肉 *Kuhjuh* 'Relationship,' lit. bone and flesh.

晨轉 *Chenchuen* 'Continually,' lit. to and fro.

府尊 *Futsun* 'A prefect.'

治晚生 *Chi wanshêng* 'Your servant,' lit. your ruled junior.

庚帖 *Kêngt'ieh* 'Card of nativity.'

侍郎 *Shilang* 'A vice-president of a board.'

前程 *Ts'iench'êng* 'Advancement.'

相 *Siang* 'A minister of state.'

斟酌 *Chêncheh* 'To deliberate on.'

執拗 *Chihngao* 'To be obstinate or persistent.'

若處變 *Joh ch'upien* 'As circumstances direct.'

公祖 *Kungtsu* 'A complimentary term applied to a prefect.'

This text to be read vertically, as in Chinese books, beginning with the right-hand column.

及配，男分水著 He (the Magistrate) sent a man to invite
時，皆女附運人 Shuiyun to come, and, addressing that indi-
君當婚道，來，請 vidual, said, "The matrimonial alliances of men

子好逑，不宜錯過，女子在家從父，固是常經，若時勢難待，又當從權，令姪女年已及笄，既失萱堂之靠，又無棠棣之倚，孤處閨中，而童僕如林，甚不相宜，若是令兄在京爲官，或爲擇婚聽命可也，今不幸遠戍邊庭，生死未卜，豈可不知變通，苦苦自誤在

and women when they are of suitable ages, and the gentlemen are good matches, should not be neglected. It is certainly usual that a girl in her father's house should obey her father, But if time presses and waiting is difficult, then one must act as the exigency requires. Your honourable niece has reached a marriageable age, and having lost the support of her mother, and being without the help of a brother she lives alone in the ladies' apartments. But the lad retainers are as a forest, which makes the situation improper. If your honourable brother were an official in the capital, or were to make a choice of a marriage, it would be reasonable to listen for his commands. But now, unfortunately, he is exiled to a distant frontier, and you

令姪女，閨中淑秀，似無自言之理，兄爲親叔，豈不念骨肉，而爲之主張，況過學士已有旨推陞，久閣，過公子又擅科甲之才，展轉相求，自是美事，萬萬不可聽兒女一日之私，誤了百年大事。故本府請兄來，諄諄言之，若執迷不悟，不但失此好姻，恐於家

have no divine indication whether he is alive or dead. Why cannot you accommodate yourself to circumstances? Very troublesomely the hampering cause is in your niece, who in pure beauty, within her apartments, is as it were without the right of speaking for herself. You are her nearest uncle, why do you not reflect on your relationship and arrive at a decision. Besides, the Grand Secretary Kwo has been selected for promotion into the Privy Council, young Mr. Kwo possesses the ability for examination, and (the young people) are continually longing for each other. It is certainly an excellent affair, and ten thousand times ten thousand you should not listen to the passing inclination of your niece and ruin

門有不利也水運聽了府尊這話，正中其懷，滿口應承道，此事治晚生，久矣在家苦勸，只因舍姪女爲家兄嬌養慣了，任情任性不知禮法，故凡求婚者，只是一味峻拒今蒙老公祖婉示曲諭，雖愚蒙亦醒，治晚生歸去，卽當傳訓舍姪女舍姪女所執者，

an important affair which will endure for a hundred years. I therefore asked you to come to reiterate and enjoin these words. If you pursue an infatuated course and will not arouse yourself you will not only miss a good match, but I fear that you will not advantage yourself in your own household."

Shuiyun listened to these words of the Prefect, which accurately met his views, and *ore rotundo* assented, saying, "This affair your servant has for a long time strongly recommended at home. But, because my nicce has been accustomed to be spoiled by my brother, and acting on her inclination and disposition to ignore the laws of propriety, she has always treated those who sought marriage with her to

無父命也。今聞大公祖之命，豈不又過於父命，萬無不從之理。說完辭出，回到家中。

便來尋見冰心小姐，就大言恐嚇道，前日府尊來說過府言頭親事，我何等苦苦勸你，你只是不理。常言說破家的縣令一個知縣惱了，便要破人之家何況府尊他前

a stern rejection. But now, being honoured by your condescending exposition and crafty commands, although stupid and dull, she will awake. Your servant will return and will personally convey your instructions to my niece. That which my niece clings to is that she has not the sanction of her father's commands, and now, when she hears your orders —how can it be that they do not surpass a father's commands—she will certainly be without a reason for disobeying." Having finished speaking he took his leave, and returned home.

He then went to find Miss Iceheart, and with the appearance of exaggerated fear, said: "(You know) when some time ago the Prefect came and made Kwo's proposals, how I earnestly

日因見侍郎人家，還看些體面，今見你父
親得罪朝廷，問了充軍，到邊上去，他就變
了臉，發出許多話來，若是再不從他，儻或
作起惡來，你又是一箇孤女，我又沒有前
程，怎生當得他起，過家這頭親事他父親
又拜了相，過公子又年少才高，科甲有分，

advised you (to accept them). But you were unreasonable. It is commonly said of a district magistrate who is disposed to ruin people, when a magistrate is annoyed he will certainly ruin them. How much more a prefect? Formerly he regarded us as the people of the vice-president of the Board and thought us respectable; now, seeing that your father has committed a crime against the court and has been condemned to go as a camp-follower to the frontier, he has changed his countenance and has given utterance to very many words. If again you disobey him you will probably provoke evil. You are an unprotected orphan, and I have no prospect of advancement, how then can we be a match for him? The father

要算做十分全美的了，你除非今生不打算嫁人，便誤過了這婚姻，也由你，儻或再捱兩三年，終不免要嫁人。那時要想大官府人家，恐怕不能得穀，你細細斟酌，冰心遵父命，小姐道，非是姪女執拗，實為婚姻大事，當遵父母親又蚤去世，教我遵誰

of Mr. Kwo, who makes his proposals, has been appointed a minister of state, and though Mr. Kwo, junior, is young, his talents are lofty. If the examinations were divided into tenths you may reckon that he would make ten tenths. He is altogether admirable. If you now determine not to marry, and to ruin this matrimonial project, and we allow you, probably at the end of two or three years you will inevitably want to marry. If at that time you think (to marry) an official I fear you will not be able to. Deliberate well on this."

Miss Iceheart answered, "It is not that your niece clings obstinately (to her point), but marriage is an important affair and I ought to follow the commands of my father. But

人的命，水運道，這話方纔府尊也曾說過，他說事若處變，便當從權，父命既遠不可遵，則我公祖之命，卽父命也．既無我公祖之命，你親叔之命，亦卽父命也．安可執一，冰心小姐低著頭想了一想道，公祖雖尊，終屬外姓，若是叔父可以當得親父，便可

now he is at a distant frontier, and my mother also early departed this life, whose (commands) then would you tell me to follow?"

Shuiyun said: "On these words the Prefect has already spoken. He says that we must act as circumstances direct, that it is proper that you should obey (some) authority. But your father's commands being beyond reach you cannot follow them, that in such a case the Prefect's commands are as your father's commands; but that in the absence of the Prefect's commands, your uncle's commands are as your father's. How can you cling to one (idea)?"

Miss Iceheart hung her head and thought for a while, and said: "Although the Prefect is to be respected, he, after all, belongs to an

商量. 水運道叔父親父, 俱是一脉, 怎麼當不得. 冰心小姐道我一向只以父命爲重, 既是叔父當得親父則凡事皆憑叔父爲之, 不必更問姪女矣水運聽了滿心大喜道, 你今日心下纔明白哩, 若是我叔父當不得親父, 我又何苦來管你這閑事, 我兒

unrelated clan, but if you, my uncle, will act as my father, then we can deliberate (on the matter)."

Shuiyun said: "An uncle and a father's (hearts beat) with one pulse, why should I not act for him?"

Miss Iceheart replied: "Hitherto I have always regarded my father's commands as the weighty ones, but since you act for him, then the whole affair rests with you to act in it, and you need not again ask me anything."

As Shuiyun listened his whole heart greatly rejoiced, and he said: "To-day your mind has become cleared. If I, your uncle, could not take the part of a father, why should I take the trouble to come to control you in this

你你聽我說，過家這頭親事，實是萬分全美。你明日嫁出去，纔得知若是夫妻和合，你公公又要拜相，求他上一本你父親就可放得回來。冰心小姐道，若得如此更好。水運道，你既依允府尊還等我回話你可親筆寫箇庚帖來，待我送了去，使他門放心

private affair? Listen to what I say, my child. This matrimonial alliance with the Kwo family will in every respect be excellent. When tomorrow you go forth to the wedding you will then learn what is the harmony of husband and wife. Your father-in-law is to be appointed minister of state, and if you beg him to present a memorial your father may be liberated and return home."

Miss Iceheart said: "If it should turn out so it would be very propitious."

Shuiyun said: "Since you are amenable, and the Prefect is waiting for my answer, you might with your own pencil write your card of nativity, that I may present it and (thus) relieve their minds."

冰心小姐道，寫不大緊，叔父須製箇庚帖來，我女兒家去製不便．水運道，你既認我做叙父，此事却在我身上，誰要你製，只要你寫箇八字與我．冰心小姐就當面取筆用紅紙寫出四柱八箇字遞與水運．水運接了，歡歡喜喜走到白家屋裏，說與三

Miss Iceheart replied: "The writing is unimportant, you should prepare the card. It would not be proper for me, a young girl, to prepare it."

Shuiyun answered: "Since you admit that I represent your father, this affair assuredly rests on my person. Who would wish you to prepare it? I only want you to write out the eight characters for me."

Miss Iceheart then, before his face, took a pencil and inkstone and using red paper wrote the eight characters in four columns and gave them to Shuiyun.

Shuiyun took them and joyfully departed to his house. "The matrimonial alliance with the Kwo family," he said to his three sons, "has been settled to-day."

箇兒子道，過家著頭親事，今日做安了．

大兒子道，妹子昨日還言三語四不肯順從，今日爲何就一口應承．水運道，他一心只道遵父命，因我說叔父就與父親一般，他方依了．大兒子道，他一時依了，只怕想回來，還要變更．水運道，再沒變更，連八字

"Our cousin," replied his eldest son, "yesterday asserted thrice and four times that she was unwilling to consent. How is it that to-day she at once assents?"

Shuiyun answered: "Her one desire was to obey her father's commands. And when I told her that her uncle was as her father, she then agreed."

"She has agreed for the moment," returned the son, "but I fear that when she thinks over it, she will want to change again."

Shuiyun rejoined: "There will be no changing again, for I induced her to write out the eight characters." So saying, he drew (the paper) from his sleeve and showed it to his sons.

都被我逼他寫
來了.因在袖中
取出與三箇兒
子看.三人看了,
俱歡喜道好好,
這再動不得了.

When they saw it they were delighted, and said, "Good! good! this affair cannot be again upset."

There are some characters which have several pronunciations, corresponding to as many meanings, and many others which define variations of meanings by change of tone only. Of the first class may be instanced the following:

The numbers indicate the tones in which the words should be pronounced.

	WHEN READ.	MEANS.
差	1 *Ch'a*	'To err,' 'a difference,' 'a fault.'
	2 *Ch'ai*	'To send.'
	1 *T'sz̆*	'Uneven.'
行	2 *Hing*	'To go,' 'to walk.'
	2 *Hang*	'A row,' 'a line,' 'a store or warehouse.'
	4 *Hing*	'Actions.'
惡	4 *Wu*	'To hate.'
	Ngoh	'Bad.'
單	1 *Tan*	'Single,' 'alone.'
	2 *Shen*	A surname.
	4 *Shen*	The name of a district.
數	3 *Shu*	'To count.'
	4 *Shu*	'An account,' 'a bill.'
	Shoh	'Worried.'
	Tsuh	'Close' (as a net).
射	4 *She*	'To shoot out.'

射	*Shih*	'To point at and hit.'
	[4] *Ye*	'A lord's servant.'
	Yih	'To dislike.'
易	[4] *I*	'To dress a field,' 'easy.'
	Yih	'To change.'
說	*Shwoh*	'To speak.'
	[4] *Shui*	'To urge on.'
	Yueh	'Pleased,' 'to delight in.'
	T'oh	'To take off.'
樂	*Loh*	'Pleasure,' 'to take delight in.'
	Yoh	'Music.'
	[4] *Yao*	'To take delight in.'
	[4] *Lao*	An ancient surname.
食	*Shih*	'To eat.'
	[4] *Ssŭ*	'Food.'
質	*Chih*	'The substance,' 'matter.'
	[4] *Chi*	'A witness,' 'a pledge.'
女	[3] *Nü*	'A woman.'
	[4] *Nü*	'To give a daughter in marriage.'
	[3] *Ju*	'Thou,' 'you.'
乾	[1] *Kan*	'Dry.'
	[2] *K'ien*	'Firm,' 'stable.'
還	[2] *Hwan*	'To return.'
	[2] *Hai*	'Still,' 'also.'
	[2] *Siuen*	'To revolve.'
見	[4] *Kien*	'To see.'

見	4*Hien*	'To manifest.'
切	*Ts'ieh*	'To cut,' 'important,' 'earnestly.'
	4*Tsi*	'All,' 'every.'
錯	4*Ts'o*	'To err,' 'wrong.'
	Ts'oh	'To wash or plate with gold.'
暴	4*Pao*	'Stormy,' 'cruel,' 'violent.'
	Puh	'To dry in the sun,' 'to discover.'
率	4*Shwai*	'To follow,' 'to conform to.'
	Luh	A term in a series (in mathematics).
	4*Le*	'To reckon.'
告	4*Kao*	'To announce.'
	Kuh	'To tell one's parents.'
省	3*Shêng*	'A province,' 'frugal,' 'to avoid.'
	4*Sing*	'To examine,' 'to enquire carefully into.'
馮	2*Fêng*	'A horse running swiftly.'
	2*P'ing*	'To mount,' 'to ascend,' 'to boast.'
洗	3*Si*	'To wash.'
	3*Sien*	'To wash' especially the feet.
佛	*Fuh*	'Buddha,' 'to bind down.'
	Pih	'To guide.'
溺	*Nih*	'To sink,' 'to drown.'
	4*Niao*	'To sink,' 'to drown.'
陰	1*Yin*	'A shadow,' 'the female principle of nature.'
	1*Ngan*	'A hut over an emperor's tomb.'

陰 [2] *Yung* 'An ice house.'
覆 *Fuh* 'To and fro,' 'unstable.
[4] *Fou* 'To cover,' 'to overshadow.'
亡 [2] *Wang* 'Lost,' 'destroyed,' 'gone.'
[1] *Wu* 'Without.'
屯 [2] *T'un* 'The beginning of growth,' 'a village.'
[1] *Chun* The third of the 64 diagrams, 'difficult,' 'thick.'

and some others.

Of those which define variations in meanings by change of tone, may be cited the following:

上 [3] *Shang* 'To go up.'
[4] *Shang* 'On,' 'upon,' 'exalted,' 'supreme.'
父 [4] *Fu* 'A father.'
[3] *Fu* A term for old people.
夫 [1] *Fu* 'To assist,' 'a husband,' 'a man.'
[2] *Fu* 'Now,' 'therefore,' 'forasmuch.'
長 [2] *Ch'ang* 'Long.'
[3] *Chang* 'Old,' 'senior,' 'to increase.'
陳 [2] *Ch'ên* 'To arrange,' 'set in order.'
[4] *Ch'ên* 'A rank or file of soldiers,' 'a battalion.'
重 [4] *Chung* 'Heavy,' 'decorous,' 'grave.'
[2] *Ch'ung* 'To double,' 'to repeat.'

中	[1] *Chung*	'The middle.'
	[4] *Chung*	'To hit the centre,' 'to attain.'
傳	[2] *Ch'uen*	'To transmit.'
	[4] *Chuen*	'A record,' 'traditions.'
放	[4] *Fang*	'To let go.'
	[1] *Fang*	'To lay boats alongside,' 'to imitate.'
縫	[2] *Fêng*	'To sew.'
	[4] *Fêng*	'A seam.'
好	[3] *Hao*	'Good.'
	[4] *Hao*	'To love.'
號	[4] *Hao*	'A mark,' 'designation.'
	[2] *Hao*	'To roar as a tiger,' 'to bawl.'
鄉	[1] *Hiang*	'A village,' 'a home.'
	[4] *Hiang*	'Towards,' 'formerly.'
興	[1] *Hing*	'To raise,' 'to elevate.'
	[4] *Hing*	'Joyful,' 'elated.'
荷	[2] *Ho*	'The water-lily.'
	[3] *Ho*	'To bear,' 'to sustain.'
畫	[4] *Hwa*	'A picture.'
	Hwah	'To paint,' 'to sketch.'
和	[2] *Hwo*	'Harmony,' 'union.'
	[4] *Hwo*	'To accord,' 'to assent to.'
衣	[1] *I*	'Clothes.'
	[4] *I*	'To dress.'
任	[4] *Jên*	'Sincere.'
	[2] *Jên*	'To be able to bear,' 'to endure.'

看	4*K'an*	'To look at.'
	1*K'an*	'To watch,' 'to look after.'
更	1*Kêng*	'To change.'
	4*Kêng*	'More,' 'better,' 'still.'
幾	1*Ki*	'A few,' 'nearly.'
	3*Ki*	'How much?'
奇	2*K'i*	'Extraordinary.'
	1*Ki*	'A single one,' 'odd.'
假	3*Kia*	'False.'
	4*Kia*	'Leave of absence.'
解	3*Kie*	'To open,' 'to explain.'
	4*Kie*	'To transmit.'
降	4*Kiang*	'To descend,' 'to degrade.'
	2*Hiang*	'To submit.'
教	4*Kiao*	'To teach.'
	1*Kiao*	'To cause.'
間	1*Kien*	'A crevice,' 'interval.'
	4*Kien*	'To sunder,' 'to divide.'
監	4*Kien*	'To examine carefully.'
	1*Kien*	'To look down upon,' 'a prison.'
經	1*King*	'The warp of a web,' 'classical works.'
	4*King*	'To hang one's self.'
覺	*Kioh*	'To understand.'
	4*Kiao*	'To awaken from a dream.'
去	3*K'ü*	'To leave,' 'depart from.'

去 4*K'ü* 'To go away.'
空 1*K'ung* 'Empty.'
4*K'ung* 'To separate,' 'to empty.'
冠 1*Kwan* 'A cap.'
4*Kwan* 'To cap a youth at his marriage.'
觀 1*Kwan* 'To look at carefully.'
4*Kwan* 'A Taoist temple.'
劳 2*Lao* 'To toil,' 'to labour.'
4*Lao* 'To reward labour.'
累 3*Lei* 'To bind together.'
4*Lei* 'To involve,' 'to implicate.'
斂 3*Lien* 'To collect.'
4*Lien* 'Exactions.'
那 3*Na* 'Which?'
4*Na* 'That,' a vocative, 'Oh.'
難 2*Nan* 'Difficult.'
4*Nan* 'Adversity,' 'difficulty.'
比 3*Pi* 'To compare.'
4*Pi* 'To harmonise.'
便 4*Pien* 'Convenient.'
2*P'ien* 'To discuss.'
屏 2*P'ing* 'A screen.'
3*Ping* 'To expel.'
三 1*San* 'Three.'
4*San* 'To reiterate.'
散 3*San* 'Miscellaneous.'

散 ¹*San* 'To scatter.'
喪 ¹*Sang* 'To mourn.'
⁴*Sang* 'To lose.'
少 ³*Shao* 'Few.'
⁴*Shao* 'Young.'
禪 ²*Shen* 'To sit in religious contemplation.'
⁴*Shen* 'To level an area for an altar.'
首 ³*Shou* 'The head.'
⁴*Shou* 'To acknowledge.'
使 ³*Shi* 'To send,' 'to commission.'
⁴*Shi* 'A messenger,' 'an envoy.'
勝 ¹*Shêng* 'Adequate for.'
⁴*Shêng* 'To conquer,' 'to excel.'
疏 ¹*Shu* 'Open,' 'lax,' 'careless.'
⁴*Shu* 'To state to a superior.'
相 ¹*Siang* 'Mutually.'
⁴*Siang* 'To help,' 'a minister of state.'
先 ¹*Sien* 'Before.'
⁴*Sien* 'To take the lead.'
擔 ¹*Tan* 'To carry.'
⁴*Tan* 'A load,' 'a burden.'
彈 ¹*Tan* 'A bullet.'
²*T'an* 'To thrum on stringed instruments.'
當 ¹*Tang* 'Suitable,' 'to act as.'
⁴*Tang* 'To pawn.'
倒 ³*Tao* 'To fall down,' 'on the contrary.'

倒	4 *Tao*	'To turn upside down,' 'to pour out.'
挑	1 *T'iao*	'To lift,' 'to carry on the shoulders.'
	3 *T'iao*	'To select,' 'to provoke.'
調	2 *T'iao*	'To harmonise.'
	4 *Tiao*	'A tune.'
聽	1 *T'ing*	'To hear,' 'to listen.'
	4 *T'ing*	'To receive,' 'to comply with.'
載	3 *Tsai*	'A year.'
	4 *Tsai*	'To contain.'
倉	1 *Ts'ang*	'A granary.'
	3 *T'sang*	'Flurried,' 'startled.'
藏	2 *Ts'ang*	'To hide,' 'To conceal.'
	4 *Tsang*	'A storehouse.'
造	4 *Tsao*	'To make,' 'to create.'
	4 *Ts'ao*	'To reach,' 'to arrive,' 'to collect.'
將	1 *Tsiang*	'To take.'
	4 *Tsiang*	'To lead troops,' 'a general.
王	2 *Wang*	'A king.'
	4 *Wang*	'To rule as a king.'
爲	2 *Wei*	'To be,' 'to do.'
	4 *Wei*	'For,' 'because,' 'to give.'
問	2 *Wên*	'To hear.'
	4 *Wên*	'To state to.'
要	4 *Yao*	'To want.'
	1 *Yao*	'To make an agreement.'

應 [1] *Ying* 'That which is right,' 'proper.'
[4] *Ying* 'An answer,' 'to respond.'
And many others.

十八省[3] *Shihpah shĕng*, The Eighteen Provinces

	CAPITAL.
直隸[4] Chihli	保[3] 定[4] 府[3] Paoting Fu
山[1] 東[1] Shantung	濟[4] 南[2] 府[3] Tsinan Fu
山[1] 西[1] Shansi	太[4] 原[2] 府[3] T'aiyuen Fu
河[2] 南[2] Honan	開[1] 封[1] 府[3] K'aifêng Fu
江[1] 蘇[1] Kiangsu	江[1] 寧[2] 府[3] Kiangning Fu
安[1] 徽[1] Nganhwei	安[1] 慶[4] 府[3] Ngank'ing Fu
江[1] 西[1] Kiangsi	南[2] 昌[1] 府[3] Nanch'ang Fu
浙 江[1] Chehkiang	杭[2] 州[1] 府[3] Hangchou Fu
福 建[1] Fuhkien	福 州[1] 府[3] Fuhchou Fu
湖[1] 北 Hupeh	武[3] 昌[1] 府[3] Wuch'ang Fu
湖[1] 南[2] Hunan	長[2] 沙[1] 府[3] Ch'angsha Fu
廣[3] 東[1] Kwangtung	廣[3] 州[1] 府[3] Kwangchou Fu
廣[3] 西[1] Kwangsi	桂[4] 林[2] 府[3] Kweilin Fu
雲[2] 南[2] Yunnan	雲[2] 南[2] 府[3] Yunnan Fu
貴[4] 州[1] Kweichou	貴[4] 陽[2] 府[3] Kweiyang Fu
四[1] 川 Ssŭch'uen	城[2] 都[1] 府[3] Ch'êngtu Fu
陝[3] 西[1] Shensi	西[1] 安[1] 府[3] Singan Fu
甘[1] 肅 Kansuh	蘭[2] 州[1] 府[3] Lanchou Fu

清[1] 朝[2] 大[4] 皇[2] 上[4] *T'singch'ao ta Hwang-shang*, The Emperors of the Pure (the present) Dynasty.

順[4] 治[4] Shunchi	From 1644	to 1661
康[1] 熙[1] K'anghi	1662	1722
雍[1] 正[4] Yungchêng	1723	1735
乾[2] 隆[1] K'ienlung	1736	1795
嘉[1] 慶[4] Kiak'ing	1796	1820
道[4] 光[1] Taokwang	1821	1850
咸[2] 豐[1] Hienfêng	1851	1861
同[2] 治[4] T'ungchi	1862	1875
光[1] 緒[4] Kwangsü	1875, reigning	

Note.—In accordance with custom an Emperor is not considered to begin his reign, and therefore does not adopt his Nienhao, until the first day of the new year after the decease of his predecessor. In the case of T'ungchi it happened that he died on the 12th of January, 1875, which was before the Chinese new year.

Weights.

10 釐[2] *Li*, or Cash = 1 分[1] *Fên*, or Candarin.
10 分[1] *Fên* = 1 錢[2] *Ts'ien*, or Mace.
10 錢[2] *Ts'ien* = 1 兩[3] *Liang*, or Tael (the Chinese ounce).
16 兩[3] *Liang* = 1 斤[1] *Kin*, or Catty (the Chinese pound = 1⅓lb.).
100 斤[1] *Kin* = 1 石[4] *Tan*, or Picul = 133⅓lbs.

Measures.

10 分[1] *Fen*, or Grains = 1 寸[4] *Ts'un*, or Inch.

10 寸[4] *Ts'un* = 1 尺 *Ch'ih*, or Chinese cubit, according to the Foreign trade tariff of 1858 is 14·1 English inches.

10 尺 *Ch'ih* = 1 丈[4] *Chang* = about 14·35 feet. The *Chang* of the Foreign trade tariff of 1858 is 141 English inches.

5 尺 *Ch'ih* = 1 步[4] *Pu*, or Pace.

240 步[1] *Pu* (square) = 1 畝[3] *Mou*, or Chinese acre = about one-sixth of an English acre.

100 畝 *Mou* = 1 頃[3] *K'ing*.

1 里 *Li*, or Chinese mile = 1826 English feet, and is therefore a little more than a third of an English mile.

Every whole is divided into 10 分[1] *Fên*.

One-half	一 半[4]	*Yihpan.*
One-third	三[1] 分[1] 之[1] 一	*Sanfênchi yih.*
One-fourth	四[4] 分[1] 之[1] 一	*Ssufênchi yih.*
Three-quarters	四[4] 分[1] 之 三[1]	*Ssufênchi san.*
Two-thirds	三[1] 分[1] 之 二[4]	*Sanfênchi erh.*
Three-sevenths	七 分[1] 之[1] 三[1]	*Ts'ihfênchi san.*
Four-ninths	九[3] 分[1] 之[1] 四[4]	*Kiufênchi ssŭ.*
A pair	一 雙[1]	*Yihshwang.*
Double	多[1] 一 倍[4]	*Toyihpei.*
Treble	多[1] 三[1] 倍[4]	*Tosanpei.*
Once	一 次[4]	*Yihtz'ŭ.*
Twice	兩[3] 次[4]	*Liang'tz'ŭ.*

Tabu-ed Characters.

Tabu, which is so common among the Polynesian islanders, exists to a modified extent in China. There, however, names and words, not objects, are Tabu, and first and foremost the personal names of the sovereigns of the reigning dynasty are Tabu. So soon as a dynastic change has been effected the Tabu, which has previously been in force, is removed, and thus at the present time only the personal names of the reigning Manchu house are unwritable. With regard, however, to the first emperor of the line whose *Nien-hao*, or royal title, was Shun-chi, it was benignly decreed that as his personal name was 福臨 *Fu-lin* 'Happy commencement,' he would not for his own honour deprive the whole empire of the word 'Happy,' and that therefore his name should not be Tabu. But his successor, K'ang-hi, saw no such reason why his name of 玄燁 *Hüen-yih* 'Profound and Glorious,' should be profaned by common use and so ordered that instead of these characters 玄 or 元 *Yuen* should be used for the first and 燁 *Yih* 'Glorious,' for the second.

The name of Yung-cheng, the next emperor, was 胤禛 *Yin-chên* 'Inherited blessings,' and to

express the same ideas his subjects were directed to write 允禎 *Yun-ching* 'Permitted felicity.'

K'ienlung followed next and decreed that instead of the characters 弘 曆 *Hung-lih* 'The vast heavenly bodies,' the signs 宏 *Hung* and 歷 *Lih*, bearing the same meaning, should be adopted.

The name of K'ienlung's successor, Kiak'ing, was 顒 琰 *Yung-yen* 'A dignified brilliant gem,' and for common use these characters were altered by contraction into 顒 and 琰.

The characters representing the name of the succeeding sovereign, Taokwang, 旻 寧 *Min-ning* 'Compassionate and tranquil,' were in like manner transformed for popular use into 旻 and 寧.

Hienfung, who next ascended the throne, was named 奕 詝 *Yih-chu* 'Abundant knowledge,' and in this case it was not considered necessary to do more than to contract the second character to 訁.

In the same way T'ungchi, whose name was 載 淳 *Tsai-shun* 'Beautiful and pure,' only deemed it advisable to give his subjects a modified form of the second character, thus, 氵.

The reigning Emperor, Kwangsü, following the traditions of the Imperial family, has 載 *Tsai* as the first part of his name, being of the same generation as his predecessor, and that is still

common property, but the second part 湉 *T'ien* 'The gentle flow of water,' is forbidden to the vulgar.

The name of the heir-apparent at the present time is 永 璉 *Yung-lien* 'The eternal sacrificial vase,' and in his case also it has only been deemed necessary to forbid the common use of the second character.

But while the names of sovereigns have ceased to be Tabu so soon as their dynastic line has ceased to reign, there is one name which for twenty or more centuries has amid the overthrow of thrones and the change of dynasties been held by all to be too sacred for common use, and that is the name of Confucius. During his lifetime the sage was known by his countrymen as 孔 丘 *Kung K'iu*, Kung being his surname and K'iu his personal name. By an imperial edict it was ordered that 丘 should be Tabu, and that those who wished to express the meaning of "Mound" belonging to it, should use 邱, bearing the same sound and meaning.

The words expressing Tabu in Chinese are 諱 忌 *Hwui ki*, the first meaning 'To avoid using from a sense of respect for,' and the second 'To fear, to shun, to avoid anything ill-omened,' and

thus we have indicated the two kinds of Tabu, the Tabu of sacred names and the Tabu of things of evil moment. Among these last the deaths of Sages and Ancestors are universally classed, and all references to unpropitious family events, such as the execution of individuals and violent deaths, are avoided.

But besides the Tabu-ed subjects there are, in almost all districts, local words and subjects which are never mentioned. In the great encyclopædia compiled by order of the Emperor K'ang-hi a list of some of these is given, and we are there told that in the Province of Cheh-kiang it is Tabu for boatmen to pronounce the words 住 *Chu* 'To stop,' or 翻 *Fan* 'To upset,' and this interdict refers not only to these particular words, but also to all words bearing the same sound, much as though, supposing it were Tabu in English to utter the word 'Hoarse,' it would entail also the necessity of avoiding the word 'Horse.' Thus the Cheh-kiang boatmen are debarred from using the word 箸 *Chu* 'Chopsticks,' and call them 快兒 *K'waiêrh* 'Nimble lads,' and for 幡布 *Fanpu* 'A duster,' they say 扶布 *Mopu*.

Among the people of the same province it is Tabu to say 離散 *Li-san* 'To separate,' and so

for 梨 *Li* 'A pear,' they say 圓果 *Yuen kwo* 'The round fruit,' and for 傘 *San* 'An umbrella,' they say 竪笠 *Shu-lih* 'A standard rainhat.' In the same way they are forbidden to say 狼籍 *Lang-tsih* 'Violent' and 'destructive.' And so they call 榔槌 *Lang-ch'ui* 'An elm (?) cudgel,' 興哥 *Hing-ko* 'My flourishing elder brother.' The expression 惱躁 *Nao-tsao* 'Vexed and hasty,' is forbidden them, and so the phrase 謝灶 *Sie-tsao* 'To thank the kitchen' (god), has to be paraphrased by 謝歡喜 *Sie hwan-hi* 'To thank glad joy.'

In a part of *Ssŭch'uen* which is subject to devastating fires it is Tabu to use the words 火 *Hwo* 'Fire,' and 柴 *Ch'ai* 'Fuel.' In some districts also it is Tabu to say 洗 *Si* 'To wash,' and so for *Si mien* 'To wash the face,' they say 扶面 *Moh mien* 'To rub his face.' In the same way in the neighbourhood of Sok'iao sin, which is subject to devastating gales, the natives never use the word 風 *Fêng* 'wind,' lest they should invoke their most feared enemy.

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